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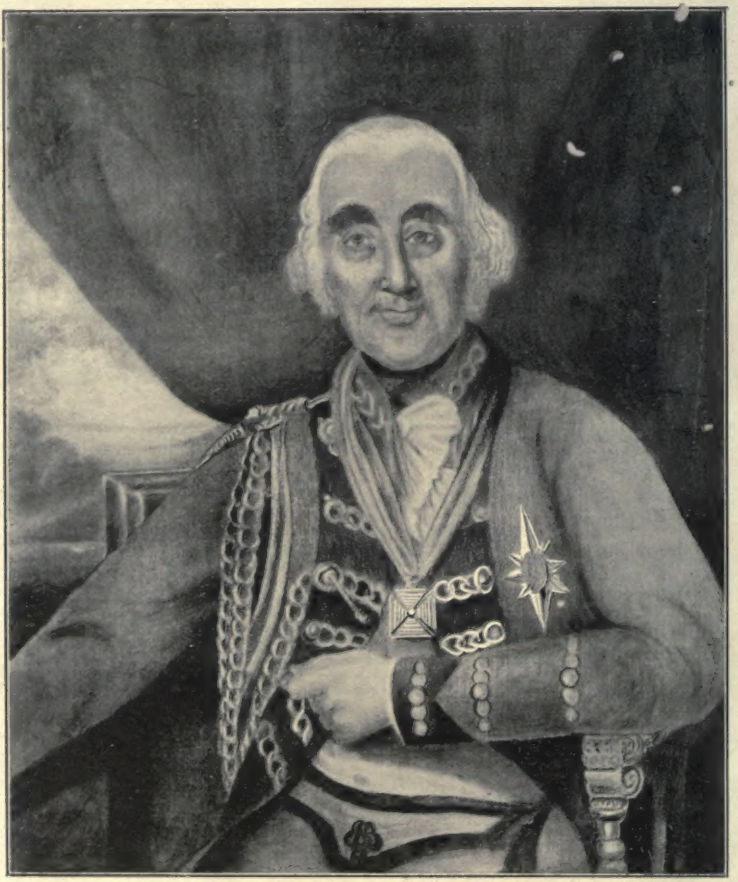

THE MOST NOBLE THE MARQUIS OF DALHOUSIE.
Lord Patron of Freemasonry in Bengal, 1848.
From a Painting in the Freemason's Hall, Calcutta.

THE

EARLY HISTORY OF FREEMASONRY

IN

BENGAL AND THE PUNJAB.

With which is incorporated "The Early History of Freemasonry in Bengal" by Andrew D'Cruz.

BY

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AND

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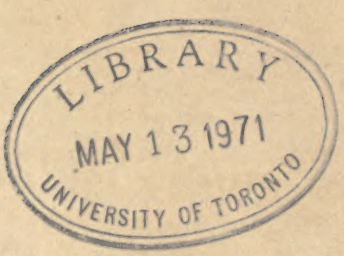

PREFACE.

In 1866, Bro. D'Cruz, with the sanction of the District Grand Lodge, republished in book-form some articles he had contributed to the *Indian Freemasons' Friend*. This work is incorporated in the present *Early History of Freemasonry in Bengal*. If the documents to which Bro. D'Cruz had access had been at my disposal, I should have preferred to produce an entirely new work; but unfortunately the Minute Books of the old Provincial Grand Lodge and the papers of R. W. Bro. W. C. Blaquiere have disappeared, and I have, therefore, thought it only fair, since I have so frequently had to accept Bro. D'Cruz's statements unchallenged, to retain his name on the title-page. The present work, however, is substantially a new one.

Bro. D'Cruz, who held the office of Registrar in the Home Office of the Government of India, was initiated in Lodge *Humility with Fortitude* on November 9th, 1858. Appointed Secretary of his Mother Lodge, he at once threw himself with great enthusiasm into the study of the history of Masonry in this country. In 1860 he compiled the Register of Members of Lodge *Humility with Fortitude* from the year 1804, and, thanks to his zeal, alone among Bengal Lodges, Lodge *Humility with Fortitude* possessed a register of its initiations and

joinings for a period of one hundred years. To the *Register*, Bro. D'Cruz prepared a brief sketch of the History of the Lodge. This little work has been more than twice reprinted, and two years ago it was entirely re-written by the present writer.

At the time when R. W. Bro. Blaquiere abdicated his office in Provincial Grand Lodge, he seems to have retained in his own possession the records of the Provincial Grand Lodge and even the Masonic property of some of the private Lodges. On the death of Bro. Blaquiere, these papers were made over to the R. W. Bro. J. J. L. Hoff, who placed them at the disposal of his relative, Bro. A. D'Cruz, Junior. In addition to the Minute Books and the papers of R. W. Bro. Blaquiere, Bro. D'Cruz was, by the kindness of R. W. Bro. J. B. Roberts, placed in possession of some MSS. which belonged to W. Bro. Samuel Smith. He was also permitted to examine the Minute Books of Lodges *Star in the East*, *Industry with Perseverance*, and those of his own Lodge. Bro. D'Cruz died in London.

For many years past it has been exceedingly difficult to obtain a copy of D'Cruz's *History of Freemasonry in Bengal*. To the late W. Bro. H. M. Rustomjee, C.I.E., our deeply lamented D. G. Secretary, I am indebted for the loan of the copy of D'Cruz from which I have prepared my manuscript. I have, where possible, condensed D'Cruz's paragraphs and cut some matter, which, although not uninteresting in itself, throws but little light, if ny at all, on the history of Freemasonry in

Bengal. The additions I have made are very considerable. D'Cruz, for instance, dismisses the history of the Craft from 1834 to 1840 in a single page, and entirely ignores the remarkable extension of Masonry in the N.-W. Provinces effected by Bro. R. C. Macdonald. For information in regard to Bro. Macdonald, I am chiefly indebted to volumes of the *Freemasons' Quarterly Review* which the D. G. Junior Warden, Bro. J. Binning, has kindly allowed me to borrow. These volumes are in themselves of considerable interest, for they once belonged to the *Minden Lodge* in H. M.'s XXth Foot.[1]

Had the original documents been available for consultation, it would have been possible to avoid the somewhat dry style of a mere chronicler to which the character of D'Cruz's work has committed my pen.

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1 At the Battle of Minden in 1759, the XXth Foot, which, under its Colonel William Kingsley, fought on the right of the Line in the 2nd Brigade, and suffered so severely that Prince Ferdinand issued a general order:—

"Minden, 2nd August, 1759.—Kingsley's Regiment of the British Line, from its severe loss, will cease to duty."

A subsequent order shows the spirit of the Regiment:—

"Minden, 4th August, 1759.—Kingsley's Regiment, at its own request, will resume its portion of duty in the line."

In commemoration of the great victory, the Irish Lodge No. 63 (founded in 1748) in the XXth Foot adopted the name of *Minden* Lodge. In 1812 this Lodge,—"there had been no trace of it for 40 years on the Grand Lodge books"—was revived. A second revival took place at Cannore in 1824. In 1844, the Lodge was revived for a third time at Bermuda, and in 1848 it celebrated it centenary, but very shortly fell into abeyance. In 1850 the Lodge was for the last time revived, but its warrant and jewels were lost in the Indian Mutiny. How these volumes have come back again into Masonic keeping is unknown.

The history of an institution, such as that of Freemasonry, loses much of its interest when the wider social background is left out of sight. For instance, we are much the better able to form a picture of the old Lodge No. XI when we think of the brethren, assembled in their tunnel-shaped Lodge room in Fort William, decked in blue coats faced with scarlet, white waist-coats, knee-breeches with smart buckles, red leather belts with swivels, bluff gloves, and plain cocked hats, their hair done up into pigtails and not infrequently augmented by borrowed locks. It would not be easy to estimate the relief Masonry afforded from the severe caste system of the British Army at the close of the XVIIIth century.

Going back to the earliest times, we have to picture the early members of Lodges *East India Arms*, *Star in the East*, and *Industry with Perseverance* meeting in bungalows devoid of punkahs in the heat and glass windows in the rains. It is not easy to recall the days when the approaches to Calcutta were menaced by Mahommedan fortresses at Mutiabruges and at Tana, on the site of the present Botanical Gardens, when the river was infested with pirates, when tigers roamed where St. Paul's Cathedral now stands, and when the occupants of the few experimental bungalows at Garden Reach lived in terror of alligators.

Of the early Provincial Grand Masters, R. W. Bros. S. Middleton and his successor, Charles Stafford Playdell, were great as shakers of the

pagoda tree. On the accession of Najim-a-Daulat in 1763, for instance, Middleton received a gift of £14,291, and Playdell £11,666-13-4. Playdell, besides being Collector or Collector General of Calcutta, Member of the Board of Trade, Master in Chancery, and Superintendent of Police, seems to have also had a private practice as a barrister in Calcutta. Philip Milner Dacres, Member of Council, February 1773 to May 1773, the reader will not admire as a Mason, but he will be more favourably disposed to this former Provincial Grand Master when he is told that the name of P. M. Dacres is associated with the first proposal for a corps of Volunteers, and that he was one of those who in 1757 petitioned the Governor-General to establish a "Patriot Band."[1]

In studying the earlier years of the story of Freemasonry in Bengal, the reader will find these pages very much more interesting if he will supply from his imagination the local colour I have not ventured myself to import into the picture. In studying the subject of the relation of the Provincial Grand Lodge of England or its subordinate Lodges in Bengal, he will have constantly to remember the difficulty involved by the absence of all means of rapid communication of intelligence and advice.

These records will show from how remote a date originates that desire for a Masonic Temple in Calcutta which has at last been rewarded. Having

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1 *See* R. C. Sterndale. *An Historical Account of the Calcutta Collectorate.*

provided for ourselves new and ample quarters, it is to be hoped that it will be possible to take greater care of our records than we have done in the past.

To Wor. Bro. Sadler, whose name is so well known to all students of Masonry, I am indebted for a copy of the return of Provincial Grand Lodge in March 1793. This important document escaped the notice of Wor. Bro. Lane when compiling his *Masonic Records*.

To Wor. Bros. H. M. Rustomjee, R. H. M. Rustomjee, G. W. Lees, and Bro. C. F. Hooper, I am indebted for useful information and access to books. That ardent bibliophile and scholar, Mr. C. W. McMinn, most kindly placed at my disposal a collection of the *Asiatic Journal*, from which I have derived much information. To W. Bro. F. G. Clarke I am indebted for permission to study the oldest records of Lodge *Industry with Perseverance*. I should also express my gratitude for the courtesy and attention I have received from the officials at the Imperial Library.

WALTER K. FIRMINGER.

KIDDERPORE VICARAGE,
CALCUTTA.

ERRATA.

FRONTISPIECE.—This picture was labelled with Lord Dalhousie's name by the authorities at Freemasons' Hall, and this error was here followed, after Mr. Firminger had left India for England. The portrait is that of the Marquess of Hastings, Deputy Grand Master for India and Prov. G. Master of Bengal, 1813—22.

On p. lxv 8 lines from foot of page for "effects" *read* "effect."
,, lxviii do. do. for "vennet" *read* "vernet."
,, 10 9 lines from top of page for "1577" *read* "1757."

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INTRODUCTION.

1. The Present Work.

Copies of D'Cruz's *History of Freemasonry in Bengal* have been for many years past exceedingly scarce and difficult to obtain. The records of the old Provincial Grand Lodge have long ago disappeared, and as Bro. D'Cruz is the only person who has printed an account of their contents, his book has been the sole source of information available for students of Bengal Masonic History. It seemed to the present writer that a new edition of D'Cruz would, not only satisfy a demand, but would also be the best means of keeping on record interesting and (from a Masonic point of view) important facts which might perhaps be forgotten when the last of the few remaining copies of D'Cruz has in its turn gone the way of the original records.

In setting about my task of editing D'Cruz, my first idea was that nothing more would be necessary than to break up his long continuous chronicle into chapters, correct some inaccuracies, and add some further information by way of foot-notes to the author's text. I soon discovered that it was necessary to re-write nearly the

whole of the work. Having well nigh completed the task of re-writing, I was still minded to style this present volume D'Cruz's *History of Freemasonry in Bengal*, for I felt that, as D'Cruz had made use of documents no longer extant, he, and no one else, could be surety for the accuracy of any account of their contents. Yet, at the same time, the book as re-written was to so great an extent a new work, that it seemed to me that it would be scarcely fair to describe it any longer as "D'Cruz." In the present work, for instance, I have been able to give a whole chapter to a subject dismissed by my predecessor in a single page—the remarkable extension of Masonic activity to the N.-W. Provinces and the Punjab in the years 1834-1840. In several important cases I have ascertained that Bro. D'Cruz's conjectures were ill-founded and have consequently set them aside. Yet I have been exceedingly reluctant to pose as more than the Editor of D'Cruz.

While still in a state of indecision, I was, to my surprise and delight, placed in possession of a number of documents which had, not only escaped the attention of D'Cruz, but even the eye of Wor. Bor. J. Lane. Wor. Bro. P. C. Dutt had most kindly allowed me to consult his first edition of Lane's *Masonic Records*. It was not until I had been given the opportunity of consulting a later edition of that magnificent work

I became aware of the possibility that the 1793 return of the Provincial Grand Lodge to the Grand Lodge might still be lying among other Bengal documents in the archives in London. The return in question is alluded to in a quotation on p. 186 of the 1895 edition of Lane's *Masonic Records*, but it was not alluded to by D'Cruz, who, I am sure, can have had no acquaintance with it. Being well aware that W. Bro. Sadler, the Assistant Librarian of the Grand Lodge, is unfailing in his kindness to Masonic students, I wrote and asked him to search for the document and to favour me with a copy if happily the original should be found. In reply, Bro. Sadler wrote:

"I am glad to be able to send you a copy of the return asked for as well as one of the letter which accompanied it. The late Bro. Lane quoted a paragraph in our old Warrant Book, as he states, and did not know of the existence of the original document, nor did I until after the receipt of your letter, when a search among the archives revealed many old papers relating to Masonry in Bengal."

Thanks to the courtesy of W. Bro. Sadler, I have been supplied with copies of all these old papers. Most of these copies reached me after a considerable portion of the present work was in print, and I shall therefore deal with them in this introduction. Students of Masonic History will agree with me that W. Bro. Sadler, already so favourably known to us by his excellent books, has placed Bengal Masons under a considerable

obligation, not only by his readiness to go in search of our old documents, but by his generosity in imparting the knowledge we require.

I have to acknowledge my gratitude to others beside W. Bro. Sadler. I have to thank W. Bro. F. G. Clarke for allowing me to study the earliest extant records of Lodge *Industry with Perseverance*, No. 109, E.C. The study of those records was exceptionably valuable to me because it permitted me to form some estimate of Bro. D'Cruz's capacity to deal with original documents. I deeply regret the fact that the records of Lodge *Star in the East*, No. 67, E.C., were inaccessible at the time this book was written.

In addition to purely Masonic sources of information, there are the old *Calcutta Gazettes* into which Masonic news occasionally infiltrated. Of these Bro. D'Cruz made but little use. A number of old Calcutta Almanacks and Directories were placed at my disposal by Bro. C. F. Hooper and others I have studied at the Imperial Library.

There is, however, a source of information so obviously important, that one can only wonder how so zealous a Mason as was Bro. D'Cruz could have ignored it—the charters or warrants of constitution of the older Calcutta Lodges. There is, however, this consolation :—had D'Cruz been at pains to read the charter of

Lodge *Anchor and Hope*, he would, for want of collatoral evidence, have been hopelessly led astray.

Another source of information, denied to D'Cruz but (thanks to Wor. Bro. Binning) open to me has been the volumes of the *Freemasons' Quarterly Review* These particular volumes are of considerable intrinsic interest as they were once the property of the *Minden*[1] Lodge in H. M.'s XX Foot. I have also to thank W. Bro. Binning for the opportunity of reading the advance proofs of his *History of Chapter Hope*.

Taking D'Cruz's account of the proceedings of the old Provincial Grand Lodge of Bengal as my most important *pieces justificatives*, I have with these other sources of information been able to compile an entirely new work. It would be improper, however, to fail to place on record the deep obligation under which all students of Bengal Masonry must ever remain to Bro. Andrew D'Cruz. Born on the 26th of November,

[1] No Lodge perhaps is more worthy of fame than was the old *Minden* Lodge No. 63 in the 20th Foot. At the battle of Minden, the 20th or Kingsley's regiment suffered so terribly on the right of the line of the Second Brigade that Prince Ferdinand ordered it to cease to do duty. Two days later it was announced in general orders "Kingsley's regiment at its own request will resume its portion of duty in the line." In honour of "Kingsley's Stand," the Regimental Lodge in the 20th assumed the name of Minden. After a chequered career in which the Minden Lodge was three times revived—once at Cannanore in 1812—, its warrant, jewels, and records, were lost in India in the Mutiny.

1826. D'Cruz belonged to that little band of British-Indians who in the first half of the last century achieved so much for their community. He held for some years the office of registrar in the Home Department at Calcutta. He was initiated into Masonry in Lodge *Humility with Fortitude* on 9th November 1858. In 1860 he compiled a register of his mother Lodge from the year 1804 onwards, and to it he prefixed a very able account of the history of that venerable body.

2. The Atholl Constitution.

A few of my readers will be puzzled by the constant reference in the following pages to the "Atholl" or "Ancient" Masons. In my *History of Lodge Humility with Fortitude, No. 229 E.C.* (Appendix No. 1) I attempted to give some account of the origin of the great feud in the XVIIIth century, and, following the guidance of Macey and Singleton, I adopted the view which is still accepted by most Masons in India. I wrote as follows:

"In the year 1739 complaints were made in the Grand Lodge against certain brethren who were 'suspected of being concerned in an irregular making of Masons.' In the same year Grand Lodge censured the alleged irrregularities of the incriminated Lodges, and pardoned some of the offending brethren who had, it seems, made a

voluntary submission ; but this measure proved ineffective, and secession from Grand Lodge of the discontented brethren was the result. The seceders adopted the name of 'York Masons,' and claimed to act under the ægis of the Grand Lodge which, according to the *Legend of the Craft*, had been established by Prince Edwin in 926 at the city of York. Hence the Atholl Lodges were often described as 'York Lodges.' With a view to excluding the seceders from its own Lodges, the Grand Lodge at London took the unwise step of making fundamental alterations in the ritual, thus affording the seceders the opportunity of claiming, with no small show of reason, that they were the 'Ancient Masons,' while the brethren adhering to he London Grand Lodge were but 'Modern Masons.'

"It is by no means easy to determine precisely in what consisted the irregularities of the seceders. One theory is that at this time, while private lodges conferred the first degree in Masonry, the working of the second and third degrees was reserved for Grand Lodge, and that the irregularity lay in certain private lodges taking it upon themselves to confer all three degrees. But this theory will not stand the test of historical criticism, for although in 1723 a clause had been inserted in the xxxix Regulations forbidding the second and third degrees to be conferred (save

by dispensation) outside Grand Lodge, yet on 22nd November, 1725, this restriction had been dispensed with. Wor. Bro. Mackey advances the theory 'that the act which called down upon certain Masons the censures of the Grand Lodge, and which finally produced the separation, was not the conferring of the second and third degrees in their Lodges, for this was a prerogative that had long been conceded to them, but the conferring of the Master's Degree in a form unknown to the existing ritual of the Grand Lodge, and the supplementing it with an entirely new and fourth degree'. The 'irregular making of masons,' which, according to Entich, was complained of in 1739, was thus, according to Wor. Bro. Mackey, 'the mutilation of the third degree and the transferring of its concluding part to another degree called the 'Royal Arch.'"

This explanation which is the traditional account seems to owe its origin to the *Illustrations of Free Masonry* by William Preston published in 1772—and revised in a new edition brought out by Dr. Oliver. Preston is described by Bro. R. F. Gould, as a "Masonic visionary who—untrammelled by any laws of evidence—wrote a large amount of enthusiastic rubbish, wherein are displayed a capacity of belief and capability of assertion, which are hardly paralleled at the present day by the utterances of the company

promoter or even of the mining engineer."[1] Bro. Gould shows that the "alterations in established forms," alleged to have been sanctioned by the Grand Lodge at some unknown date, is merely a conjecture to which Preston was led by the existing discrepancies in Masonic working in his own day.

Bro. Gould in his *Concise History of Free Masonry* (1903) re-affirms the theory he propounded in his larger work in 1885, "It appears to me that summary erasure of Lodges at the quarterly Communications, and for not 'paying in their charity,' was one of the leading causes of the secession, which I think must have taken place during the presidency of Lord Byron (1747-52)."[2]

Bro. Sadler, however, argues that the Atholls were "Irish Masons, who, in consequence of the doors of the English Lodges being closed against them, had assembled in Lodges of their own formation perfectly independent of any authority, but that of their own selection, until they felt themselves strong enough, and circumstances being favourable, to organise themselves into a Grand Lodge, which they did on the 27th December, 1753, having regularly assembled as a governing body under the denomination of a Grand Committee since the 17th July 1751."[3]

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[1] Gould, *Concise History of Freemasonry*, p. 338. [2] *Ibid*, 342.
[3] Sadler, *Masonic Reprints*.

Bro Sadler also shows that it is inaccurate to describe the Atholls as claiming from the first the sanction of the Grand Lodge of York. The adoption of the word "York" was an afterthought.

In the year 1753, the "Grand Committee" of the Atholl Lodges became the "Ancient" Grand Lodge. In 1771, John, the third Duke of Atholl, was elected Grand Master, and being in the following year elected Grand Master of the Grand Lodge of Scotland, he held both offices until his death in 1774. In 1775, John, fourth Duke of Atholl, succeeded his father as Grand Master of the "ancients," and from the prominent part played by the two dukes in the affairs of "ancient" Masonry, the body over which they ruled derived its distinctive title of "The Atholl Grand Lodge." The success of the body piloted by a zealous mason, Bro. Dermott, was rapid and world-wide. Acknowledged by the Grand Lodges of Ireland and Scotland, the five Lodges which in 1751 hailed "Lodge No. 1" as their Grand Lodge, in one year secured the allegiance of seven others, and in three years there were fifty-four lodges attached to the "Ancient" Grand Lodge. Before 1757 there were "Ancient" Lodges—grand and private—in Canada, the American colonies, St. Helena, Minorca and the East Indies. Bro. R. F. Gould in his book on the Atholl Lodges shows that warrant for a Lodge under that

constitution was granted to some Calcutta masons in 1763.

In the year 1777, the "Modern" Grand Lodge decreed "that the persons who assemble at London and elsewhere in the character of masons, calling themselves ancient masons, and are at present said to be under the patronage of the Duke of Atholl, are not to be countenanced or acknowledged by any regular lodge or mason under the constitution of England; nor shall any regular mason be present at any of their conventions to give a sanction to their proceedings, under the penalty of forfeiting the privileges of the Society; nor shall any person initiated at any of their irregular meetings be admitted into any lodge without being re-made." This exclusive measure was not reciprocated by the Atholl masons in England, who, however, were somewhat reluctant in entertaining proposals for a reunion. In 1809 (12th April), the "Modern" Grand Lodge rescinded its resolution for the exclusion of the "ancients," and in turn the "Ancient" Grand Lodge made concessions. In 1813, the Duke of Atholl resigned his office as Grand Master in favour of H. M. the Duke of Kent, who was installed on 1st December, 1813. The Duke of Sussex as the Grand Master of the "Modern" Grand Lodge and several of his officers were present on this occasion, having been previously made "Ancient Masons" in the

Grand Master's Lodge No. 1, in a room adjoining.[1] This conciliatory step evidently had been anticipated in Bengal by R. W. Bro. Blaquiere, who was re-made in Lodge *Humility with Fortitude* at the end of 1812. The ultimate re-union was accomplished on 27th December, 1813, when the Duke of Sussex was nominated by the Duke of Kent as Grand Master of the United Grand Lodge. The triumph of the Atholl Masons lay in the definite recognition of Royal Arch Masonry as inherent in the Craft.

In Wor. Bro. (the Rev. Canon) C. H. Malden's instructive but now alas! rare *History of Free Masonry on the Coast of Coromandel*, a most interesting account will be found of the union of the two masonic bodies at Madras in 1786.[1] At Madras the Atholl system of working was continued after the union, and in Calcutta, after the union of the two Grand Lodges, Lodge *Humility with Fortitude* seems for nearly fifteen years to have worked on Atholl lines.[2]

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[1] The Prov. Grand Lodge officers at Madras in 1708, included an acting Grand Master (in addition to the Prov. Grand Master and his Deputy), a Grand Orator and a Grand Architect.

[2] The minutes of Lodge *Humility with Fortitude* for May 21st, 1821, contain the following entry: "In conseqnence of a discussion having taken place in the Lodge concerning the propriety of admitting modern masons into the Lodge upon the footing of ancient ones. it was agreed by the majority of the members that a letter be sent to the P. G. M. in order to have his opinion on the subject." The London system of working was introduced into Bengal by I. G. W. Curtis and Major Macdonald between the years 1831 and

3. Recently Recovered Documents.

1. A list of members of Lodge 10[1] held with the Third Brigade at Cawnpore, December 27th, 1790:—

James Graves, Master.
James Ireland, Senr. Warden.
Robert Malcolm, Junr. Warden.
John Weidenbuch, Past Master and Treasurer.
Thos. Budge, Secretary.
Robert Hester, Master Mason.
Lawrence Maclean, „ „
Francis Leverett, „ „
John Pugh, „ „
John Henry, „ „
W. Cormack, „ „
John Luckstead, „ „
George Wall, „ „

2. A letter from G. Williamson, Esq., to Wm. White, Esq.,[2] December 21st, 1790:—

Dear Sir,—I have lately received your letter of the 8th May last, and must confess I was not a little astonished to find myself censured for what never had existence; namely, That I had continued to act by the Commission I had received from the Most Worshipful Grand Master after I was advised of the Confirmation of Brother Fenwick. If such an assertion was made by the Provincial Grand Lodge, I positively declare it to be an infamous falsehood, for the very day I received your letter of the 4th March, 1789, notifying to me Brother Fenwick's Appointment. I delivered to

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1840. The Lodge possesses two old Master Masons' certificates in Atholl form dated 1812 and 1822. See the *Ars Quatuor Coronaborum* Vol. XXIII, Pt. I, p. 51.

[1] Lodge *True Friendship*. [2] The Grand Secretary.

Brother Perreau the Seals. Forms of Dispensations, &c., which you had transmitted to me to present to the Provincial Grand Lodge, accompanied with some other articles which I knew would be useful, and that they had occasion for requesting the Provincial Grand Lodge's acceptance of them (a clear proof that I was not inimical) and for which I received, through Brother Perreau, their Thanks ... And I do most solemnly declare upon the Word of a Mason, the Honor of a man, I have neither had a Dispute, Altercation or Communication with them, nor in any wise interfered from that day to this.

With respect to Brother Prescott and the Lodge over which he presided, I never knew nor did I ever hear any other imputation than what I saw in Brother Miller's letter to each respectively of or for having considered me as the Superior (confirmation of Brother Fenwick having been refused by the Most Worshipful and my Delegation still declared to be in form) as your Letter of the 24th March, 1787, particularly expresses, and refusing to acknowledge Brother Fenwick as the Provincial Grand Master. That very Letter of yours directed me to continue the Functions delegated to me by my Commission.

I, therefore, was fully authorised to grant a Constitution whenever I thought it necessary; but had you or the Most Worshipful adverted to my Letter of the 6th November 1788 (of which you acknowledge receipt) before yours of the 8th May last, which is now before me, was written, he and you would have seen, I had acted strictly conformably to my duty, and had not given a new Constitution, but had only exchanged a Warrant or Dispensation, which I had myself given by the Directions of the then Provincial Grand Master, for a regular Constitution, which as I stated to you in that Letter had been omitted to be given to a Lodge which stands enrolled on your Records.

I mentioned to you in a former Letter that I purposed to restore the inferior Lodges to their right of having their Representatives in the Provincial Grand Lodge, which of late had been refused them ... Lodge No. 12 have within these three Months claimed that Right. Brother Miller and the rest of the Grand Lodge who wish to exclude them, have used all their Sophistry to wrest and

prevent the express Regulation which defines expressly of whom the Grand Lodge consists.

Difference of opinions, I am told, run very high. One of the Brethren in hopes of ending the Dispute, proposed That I should be requested to attend the Grand Lodge to adjust the Matter, and for the right to be complimented with the Chair, but Brother Miller opposed it tooth and nail . . . He then proposed that I should be invited to Dinner and to preside and there deliver my opinion . . . this Brother Miller also opposed. The same Brother then moved that a Deputation should be sent to me to receive my Sentiments, and to make my judgment final, but Brother Miller, who possesses in extreme the Milk of Human Nature, a perfect Philanthropist? still raised objections: However, this did not dissuade some of the Brothers on both sides of the Question to call upon me in private and to explain my ideas to the Regulation, which I shewed them were so clear and explicit, upon the fundamental principles of Masonry, and the very Engagements they had entered into, that they took their leave seemingly satisfied and of one Mind . . . but whether the claim of Lodge No. 12 has been admitted or not I have not yet learnt.

Men's Minds having cooled, they see their Error in joining in opposition to me, and have expressed their Concern for the part they took, for the folly of their Choice, and their wish that I would again come among them, and that I certainly will not, although by way of persuasion they point out to me that the spirit of Masonry is expiring, the Scientific being excluded from the Lodges, no Lectures being ever given, and nothing going forward but the outward form of Making, Passing and Raising, insomuch that there is scarce among them one that has sufficient Knowledge to gain Admittance into a strange Lodge: but all their Arguments, all their Rhetoric, will not shake my Resolution, for I do not consider myself ill-treated by the Lodges here only, but conceive also that I was very ill-requited by the Most Worshipful Grand Master of England, whose Dignity and Authority I so strenuously strove to support and maintain, for certainly private Thanks such as I received through you was by no means a Recompence, for who, saving myself, could suppose otherwise than that my Conduct was

disapproved? Had the Thanks been publicly announced, and registered on your Records, a Vote passed creating me an honorary Member of the Grand Lodge, or an honorary Medal sent me as a testimonial of Approbation, I should have been perfectly satisfied, whereas now I am confidently told that Brother Miller and others have propagated among the Brethren that the Grand Lodge of England were highly incensed against me for the part I had acted contrary to the intent and meaning of my commission. If to these most worthy Brothers my Comportment appeared reprehensible, founded as it was on the basis of our constitution, I leave it to the Grand Lodge to determine how far their Conduct is commendable in swerving from positive Rules and Injunctions in permitting nay even assisting in Lodges to pass and raise Brethren one and the same night; and this with the perfect knowledge of the Provincial Grand Lodge, at least of the Deputy Grand John Miller who may well be considered as the Provincial Grand ever since Brother Fenwick has had the misfortune to be in Durance vile.[1]

In looking at the Royal Arch Jewels Mr. Heseltine sent me out, I find I misled you as to the name of the Maker, which I observe was not Nalder, but Nuld of St. James's street, to whom you can deliver the Jewel to be new-fashioned, if it is not already put into other hands, although I doubt much whether I shall enter a Chapter here, as I find a Schism already sprung up concerning Ancient and Modern Royal Arch.

I remain,
Dear Sir,
Your most obedient humble Servant.

CALCUTTA, GEO. WILLIAMSON.
21*st December*, 1790.

Wm. White, Esq.

As I presume you have in the Grand Lodge a Selection of Sermons preached before them on St. John's Day, I will trouble

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1 I wish I had had time to consult the records of the Sheriff's office and discover whether Bro. Fenwick actually was sent to jail. In those times it was the easiest thing possible to get a foe imprisoned on the charge of debt.

you to send me a Set for a worthy Divine who was very recently passed and raised in the manner I have already hinted.

3. A letter from G. Williamson, Esq., to Wm. White, Esq., December 22nd, 1790.

Dear Sir,

I was informed last night, after my Letter of yesterday was closed, that Brother Fenwick had granted a Constitution to a Lodge expressing therein his permission to use the forms of those Lodges which call themselves Ancient Masons, and which are very particularly reprobated in Noorthucks's History of Masonry, Page 139, and by the Grand Lodge A, D. 1777 when the Duke of Montague was Grand Master; And further that Brother Miller on Sunday last for the purpose of being made a Companion of the *Ancient* Royal Arch, went through the several Degrees of Entered Apprentice, Fellow Craft and Master as an *Ancient* Mason; and I understand that on Sunday next Brother Birch and others mean to undergo the same, although it is well known that I possess a Constitution to convene a Royal Chapter. If the Grand Master had supported his own Authority and Prerogative which I so strenuously asserted, this Schism would never have happened. And now if he does not exert himself manfully the Lodges here will pay more attention to the Commands of Acting Grand Master the Earl of Antrim, than to Acting Grand Master, Lord Rawdon, whose Authority will diminish in the East.

I am, Dear Sir,

CALCUTTA, Your most obedt. hble. Servant,

22nd December, 1790. GEO. WILLIAMSON.

The whole of what I have herein stated was corroborated by a Member of that Lodge, who further assured me that most of our Lodges here *now* worked *Ancient*.

G. W.

4. Letter from Lodge *Humility with Fortitude* to William White, Esq., January 22nd, 1791.

To William White, Esq.,

Secretary to the Most Worshipful Grand Lodge of Free and Accepted Masons at their Hall Great Queen's Street, London.

Rt. Worshipful Br.,

Through the medium of our most Worshipful Brethren of the Provincial Grand Lodge of Bengal, We have the honor and pleasure of transmitting the Sum of Eleven Pounds twelve Shillings Sterling, which please to favour us, by requesting our most Worshipful Brethren of the Mother Lodge will apply in the following manner.

To the Grand Charity Stock Five Pounds Sterling, to the Fund for Supporting the School established under the patronage of the Dutchess of Cumberland, Four Pounds, and the remainder to the Hall Fund.

It was the wish of our Lodge to have transmitted these contributions more early, particularly that which appertains to the laudable Establishment of the School for female Orphans, some little difficulties incidental to Situation, obstructed our wish. The tribute is humble, but it is our offering at the Shrine of Benevolence. We trust that the lateness of our application will not deprive us of that place in the Estimation of our Brethren which (as professors of the Sacred Craft living to its Grand Principles) We wish to deserve. We are with true Sympathy and affection

Right Worshipful Brother,
Your obedt. and faithful Brethren,
GEORGE NELSON, MASTER.
DANIEL TEMPELTON, S. W.
J. MURRAY, J. W.

Lodge of Humility with Fortitude,
Fort William, Bengal,
the 22nd January, 1791.

C. O'Brien,
Secretary.

5. List of Members of Lodge *Humility with Fortitude* No. 4, January 22nd, 1791 :—

No.	Names.		Stations.
	George Nelson	...	Rt. Wl. Master.
	Daniel Templeton [1]	...	W. S. Warden.
	James Murray	...	W. J. Warden.
	Laurence Clarke	...	Past Master.
5	William Onion	..	Treasurer.
	Cadwallader O'Brien	...	Secretary.
	Daniel O'Brien.	...	Master Mason.
	N. H. Gouldhawke	...	Do.
	Tennison Wynne	...	Do
10	Peter H. Ormsby [2]	...	Do.
	George Begg	...	Do.
	William Duane	...	Do.
	Alexander Ross	...	Do.
	Charles Grierson	...	Do.
15	William Walker	..	Do.
	Andrew Shanks	...	Do.
	George Gordon	...	Do.
	William Squires	...	Do.
	John Dowling	...	Do.
20	John Birmingham	...	Do.
	James Forbes	...	Do.
	William J. Wynne	...	Do.
	Matthew Johnston	...	Do.
	John Wall	...	Do.
5	William Mathews	...	Do.
	Andrew Macdonough	...	Do.
	James Hall	...	Do.
	Arthur A. Deane	...	Do.
	Philip Fitzgibbon	...	Do.

[1] First W. M. of the Atholl Lodge *True Friendship*

[2] First Senior Warden of ditto.

No.	Names.	Stations.
30	William Cruikshanks	... Master Mason.
	Francis Jones	... Do.
	John Johnson	... Do
33	William Muirhead	... Tyler.

GEORGE NELSON, *Master*.
DANIEL TEMPLETON, *S. W.*,
J. MURRAY, *J. W.*
CADWR. O'BRIEN, *Secretary*.

CALCUTTA,
22nd January 1791.

6. Letter of the Provincial Grand Lodge to the M. W. the Grand Lodge of England. 12th January 1791.

To the thrice Most Worshipful Grand Master, the Most Worshipful Acting Grand Master, the thrice Right Worshipful Depy. Grd. Master, the Right Worshipful Grand Wardens and other Members of the Grand Lodge of England.

Thrice M. Wl. and Most Wl. Sirs

Thrice Rt. Wl. and Rt. Wl. Sirs and Brothers and highly respected Brethren,

We have had the pleasure to receive a Letter from the Grand Secretary dated the 8th May, 1790, to which we will reply more fully hereafter. At present we must confine ourselves to a Particular, and very important Circumstance.

The Indisposition which has so long prevented the attendance of our Worthy and most Worshipful Brother Fenwick, still Continues; Sensible of the great Necessity that the Provincial Grand Master should attend Regularly, his Zeal for the prosperity, and honor of this Lodge, and of the Craft in General, prompted him to resign his office.

The Brethren were then Unanimous in casting their Eyes towards the Right Worshipful Brother, the Honorable Charles Stuart, Senior Member of the Supreme Council, and now filling

in the absence of the Right Honorable Earl Cornwallis, the Chair of Governor General, and in consequence desired the Deputy Provincial Grand Master, to inform Brother Stuart, that it was their very earnest wish, to place him in the Chair, as Provincial Grand Master ; and if he would permit them to elect him. as his more Important Duties in the Government of this Country, might prevent his Constant attendance, he might appoint an acting Provincial Grand Master to fill the Chair for him on ordinary occasions.

Brother Stuart acquiescing, was in consequence Unanimously elected Provincial Grand Master. On the Festival of St. John Brother Stuart attended, when the Deputy Provincial Grand Master installed him in the Chair of Solomon, with the usual form and Ceremony. The Most Worshipful Provincial Grand Master then appointed at the recommendation of the Lodge, Brother Richard Comyns Birch as Acting Provincial Grand Master, and Brother John Miller he re-appointed Deputy Provincial Grand Master, and installed them accordingly.

Particular motives which the Deputy Provincial Grand Master detailed to the Lodge. and which claimed their thanks, as well as approbation, determined him to whose Zeal and Services the Lodge have been uniformly indebted, not to retain the Temporary Charge of the vacant office. The Lodge concurred with him in the absolute necessity for an immediate appointment of a Provincial Grand Master, not doubting from the assurances received in the Letter we now acknowledge, that such a Proceeding would be approved, and confirmed, by the Most Worshipful Grand Master.

The state of the Lodge and of Masonry in this Country made this step absolutely necessary. But as these appointments can (by the rules of the Society explained in Brother Grand Secretary's Letter) be only provisional, till the Pleasure of the Most Worshipful Grand Master is known, we solicit the earliest communication on this Subject, and have the most perfect Confidence that we shall receive a confirmation and approbation of our Proceedings, by the Right Worshipful Grand Master's Patent of Provincial Grand Master to Brother Stuart, and authority for the substitution

of an acting Provincial Grand Master, for the ordinary Business and Charge of the Lodge. We Remain with the greatest Respect

Thrice M. Wl. and Most Wl. Sirs,
Thrice Rt. Wl. and Rt. Wl. Sirs & Brothers
and highly respected Brethren,
Your very Affectionate Brothers
and Most faithful servants.

The Provinl. Grd. Lodge of
Bengal in the East at Calcutta.
January, 12*th* 1791, & A. M. 5791.
WM COATES BLAQUIERE.
Provl. Grand Secy.
By the Lodge
Rd. C. Birch, Acting P. G. Mr.
John Miller, Deputy P. G. Mr.
Geo. Elliot, Senr P. G. Warden,
Edward Tiretta, Junr. P. G. Warden.
Wm. Jackson, P. J. P. G. W.
T. Macan, P. J. P. G. W
J. Palling, P. G. Treas.
Jno. Moubray, P. P. G. T.
W. Camac, P. P. G. Secy.
R. J. Perreau, P. P. G. Swd. Br.
William Lewis, P. Gd. Chaplain.
J. B. Smith, P. P. G. Secy.
Jas. Miller, P. G. A.

7. Letter of the Prov. Grand Lodge to the M. W. the Grand Lodge of England February 2nd, 1793.

To His Royal Highness, the Thrice Most Worshipful,
George, Prince of Wales, Grand Master,
The Most Worshipful Acting Grand Master,
The Thrice Right Worshipful Deputy Grand Master.
The Right Worshipful Wardens, and other
Highly respected Members of the Grand Lodge,
Royal and Thrice Most Worshipful Sir,
Most Worshipful Thrice Right Worshipful.
Right Worshipful Sir and
Highly respected Brothers.

It is with infinite satisfaction we return our Most grateful Acknowledgments, for the Patent confirming our Choice of our Hon'ble & greatly respected Brother Charles Stuart, as Provincial Grand Master. He is now on his Return to his Native Country to enjoy that Repose which he has so justly merited by his Service in the Eminent Station he has lately held in this Government.

We beg Leave to recommend Him to your Friendship and Brotherly Love, as a very Worthy and Benevolent Man, and as a faithfull and Zealous Mason.

We remain,
Royal & thrice Most Worshipfull Sir,
M. W. Thrice R. W. & R. W. Sirs, &
Highly respected Brethren,
Your most faithfull & affect. Brothers
& Devoted Servants.

The Prov. Gr. Lodge in the East at Calcutta in Bengal,
Feby. 11, A. D. 1793, & A. L. 5793.

(*Signed*). RICHARD ANSTER,
P. G. Secy.

By the Lodge,

John Miller, Dy. P. G. Master.
J. B. Smith, S. P. G. W.
R. J. Perrean (or Perreau) J. P. G. W.
R. C. Birch, Past Actg. P. G. M.
Edward Tiretta, Past J. P. G. W.
J. Palling, P. G. Treasr.
William Jackson, P. P. G. W.
Thomas Raball, Mastr. Stewds. Lodge.
P. M. Iraissinetz, S. W. ,, ,,
W. C. Blaquiere, J. W. as Master Star in the East.
R. Brittridge, Master, Industry & Perseverance.
J. D. Williams, S. W. ,, ,,
J. Cooper, J. W. P. T. ,, ,,
W. Vanus, Junr. Act. Warden, Lodge Star in the East.
G. Morris, Actg. J. Wn. ,, ,,

8. Letter of the Provincial Grand Lodge to the M. W. Grand Lodge of England, March 1st, 1793, and Return of Lodges.

9. Letter of Lodge No. 12 to W. White, Esq., Grand Secretary, March 14, 1791. (The spelling is that of the original).

To WILLIAM WHITE, Esq.
Grand Secretary.

WORTHY SIR AND BROTHER—I am directed to Acknowledge the receipt of your Letter, Dated the 8th May last, Accompanied with an Elegant Bible and Constitution Book, and Forwarded to this Lodge by Brother John Miller, Esq., D. W. G. M.

The Master. Wardens and Brethren of this Lodge return you their Sincere and Harty thanks for the trouble you have been at. You mention a Balance remaining in your Hands and request to know how to apply it. I am Authorized by the Worshipful Master, Wardens and Brethren to request you will please to take upon you the Disposal of that. and a triful more, *Viz.*, one hundred Sind Rupees, and equally divide them between the Grand Charotity for distressed Brethren. and the one of Which Her Grace the Duchess of Cumberland is Patroness of. and please to Acknoledge the receipt of this by the first Oppertunity.

I am with due regard,
Worthy Sir and Brother,
Your Most Obedt. Servant and Faithful Brother,
S. WILLIAMS,
Secretary.

LODGE NO. 12,
Calcutta, Bengal, East Indias.
14th March 1791.

10. Letter of J. Miller, Esq., to W. White, Esq.

To William White, Esq.,

Grand Secretary.

R. W. & Greatly Esteem' Brother,—The enclosed Letter from the Lodge St. George in the East has been just brought me with S. Rs. 100 and a request to procure a Bill for that sum, and to transmit it to you. I write this to be in readiness in case I should be so successfull as to get a Bill.

I must do due Justice and Honor to the sentements of the members of that Lodge, tho' they have been defective in the Respect and form Wc. it was their duty to have shewn on this Occasion. As there is no time to write a new Letter I must beg you will excuse them for this Time. I will give them instruction in future.

I have had very indifferent State of Health this season; and many avocations, we have pressed upon my attention and taken up my Time, so as that I have not been able to reply to a Letter wc. you did me the kindness to write me. There have been other reasons why I have not wrote you. During the Grand Mastership and absence of Brother Fenwick, the Charge of the Lodge lay on me. But since the Election of Brother Stuart, and the appointment of Bro. Birch as Acting P. G. Mr., the Charge no longer falls on me. Bro. Stuart's attention being occupied by the affairs of Government, and Bro. Birch's Residence being in the country the Lodge does not meet so often as it would if they could meet. About a fortnight past there was a meeting at which I understood it was intended to have written a letter to the Grand Lodge, and sent a Remittance. Unluckily Business prevented my attending that Evening. Bro. Birch's absence has prevented my getting information of the particulars of the proceedings, but I have learned that it was determined to postpone writing, and sending a Remittance. This has given me infinite Concern, and the more so when I consider that We made no Remittance last year. I shall do what depends on me to prevail on the Lodge to make up for this delay. I give you this Information of myself

But tho' I hope you will thereon ground your Endeavours to excuse Me to the Most Worshipfull Grand Lodge yet I beg that my Letter may not be shewn in Lodge.

I remain Wt. great esteem
R. W. and greatly respected Brother,
Your most affectionate Bro. and very faithfull Servant,
JOHN MILLER

In the East, at Calcutta,
March 14th, 1791 ; A. L. 5791.

P. S.—I am exceedingly sorry I have not been able to get the Bill in Time. However I send the Letter that you may judge of the spirit of our Brethren. The Remittance shall go the first good oportunity.

II. Letter of the Provincial Grand Lodge to the M. W. Grand Lodge of England, Feb. 2, 1793.

To His Royal Highness, the Thrice Most Worshipful,
George, Prince of Wales, Grand Master,
The Most Worhipful Acting Grand Master.
The Thrice Right Worshipful Deputy Grand Master,
The Right Worshipful Wardens, and other
Highly respected Members of the Grand Lodge.

Royal and Thrice Most Worshipfull Sir,
Most Worshipfull Thrice Right Worshipfull, and
Right Worshipfull Sir and
Highly respected Brothers.

It is with infinite Concern We Recollect that We did not Last Season transmitt an account of the State of Masonry in this Province. However We have not omitted any thing in our Power to promote the Welfare, and to support the Dignity of the Craft ; and if we have not been so Successfull as we wished, it has been owing to circumstances which were not within the reach of our Power and Influence

The Lodge of the Star in the East continues to work with great Constancy and Zeal. . . . But the Number of it's Members has considerably decreased, from this, that many Company's Servants who were Members of it, have appointments in different parts of

the Country ; or such Employments in Calcutta, as Put it out of their power to give the attention they could wish, to the Bussiness of the Lodge.

The Lodge of Industry & Perseverence continues to work with the Regularity & Zeal which have ever distinguished it. ... But its Numbers have been reduced, from many of its Members being engaged in Commerce, and frequently obliged to be absent on long Voyages. However We trust it will Still continue to work so as always to merit the well earned Appellation by which it has been distinguished.

The Lodge of Unanimity is composed of Artisans, and others who are prospering in the World. Its Work is conducted with the same spirit of Industry and Unanimity, for which it has merited, and received all due Praise.

The Lodge of True Friendship with the Third Brigade has worked with Regularity and Zeal, and has ever shewn great Brotherly Love & Charity. It has been absent for some years, and has returned within these few Days with the Brigade, which is gone into Garrison in Fort William.

The Lodge of Humility with Fortitude has ever been actuated by the True spirit of Masonry. Their Work has been carried on with Steadiness, and their proceedings have been correct, .. and their whole Conduct entitles them to approbation & Praise.

The Lodge formerly called St. George in the East, works with great Zeal, Regularity, and Unanimity. A Majority of it's Members being now seafaring men, they were desirous to change the first Appellation for that of the Anchor and Hope ; and their Request was complied with.

Several English Masons who reslde at the Danish Settlement of Fridricknagore, commonly called Serampore, and at the Cantonments at Barrackpore (which is only separated from Serampore by the River) became Members of the Lodge constituted at that Place under the Appellation of the Lodge of the North Star, at its first Institution. From Circumstances which have not been explained to us, almost all these Gentlemen have withdrawn from the Lodge.

This has been a very great Disadvantage to that Lodge which has not been so regular in its attendance, & Communications as We

wished. We understand this has been owing to the Constant Occupations in which the Master & officers have been engaged, in the Danish King and Company's Service at that Place. However, We will do what may depend on Us to promote the Welfare of that Lodge. and to have more regular & frequent Communications from it.

There is a Considerable Number of Non-Commissioned Officers and Private Soldiers, Invalids, settled at Chunar, with very little prospect that any of them will ever remove from thence. Amongst them there are several Masons, who earnestly wished to have the Comfort and Satisfaction. not only of associating as Masons. but of assembling in a Regularly Constituted Lodge. They requested a Constitution. Our Revd. & Right Worthy Brother W. Lewis, Past Prov. Grand Chaplain, who is Chaplain to the Troops at that Station, wrote in their Commendation. & solicited a Compliance with their Request. A Constitution was accordingly Granted to them on the 14th of Novr. last; and We have no doubt, but that they will conduct themselves so as to deserve it. The Members have not as yet adopt-ed any Particular Appellation, But it shall be recommended to them to Adopt one.

When this Application was Laid before the Lodge, it was unanimously agreed to. But it was observed that Chunar is without the Provinces. and beyond the Limits of Our Jurisdiction, which by the Patents We have received, is confined to the Provinces of Bengal, Bahar, and Orissa. The Objection in strictness. is founded but it was not deemed sufficient to prevent the Constitution being Granted, because there was no other means by which the wishes of a Number of good Brothers could be complyed with. But at the same time it was resolved to state the matter to your Most Worshipfull Lodge. We hope that our Conduct will meet with your approbation. And We beg Leave to represent, that it may be well to empower this Lodge to grant Constitutions In all the Dependencies of this Government, where such Authority shall not Interfere with the Jurisdiction of any other Provincial Grand Lodge.

We have the Pleasure to enclose a Copy of the List of Lodges under our Jurisdiction. which was sent us out, about Two years past, with the Numbers as they will now Stand on our List, and the lately constituted Lodge added thereto. We suppose all the Extinc

Lodges will be Left out, in the General List of Lodges, and we shall be glad to find that there will be no inconvenience in doing so.

We have the pleasure to inclose a Bill of Exchange for 60 Guineas, drawn by our Brother S. Pyefinch, on the House of Edmd. Boem & Co. in London, payable at three months sight, to Bro. W. White, your Gr. Secretary. We trust it will be duly honor'd. We request it may be applyed one-half to the General Fund of Charity and the other to the rebuilding Free Masons' Tavern.

The Choice of a Successor to Bro. Stuart is a matter of the utmost Importance. We will take it in our most serious Consideration ; & We hope to have it in our Power to inform you, who will be the object of our Election, by the Last Ship of the Season, which will be dispatched about a month hence.

We remain with every Sentiment of Duty, Royal and Thrice Most Worshipfull Sir M. W., Thr'ce R. W., & R. W. Sirs, & highly respected Brethren,

Your very affectionate Brothers & most faithfull & devoted Servants,

JOHN MILLER, Dy. Prov. G. Master.
J. B. SMITH, S. P. G. W.
R. J. PERREAU, J. P. G. W.
R. C. BIRCH, Past Actg. P. G. M.
EDWARD TIRETTA, Past J. P. G. W.
J. PALLING, P. G. Treasr.
WM. JACKSON, P. P. G. W.
THOMAS RABALL, Mas, Stewds. Lodge.
P. M. IRAISSINETZ, S. W. ,,
W. C. BLAQUIERE. S. W. as Mr. Star in the East.
R. BRITTRIDGE, Master, Industry.
J. D. WILLIAMS, S. W. ,,
J. COOPER, J. W. P. T. Preservance.
W. VANUS, Junr. Actg. Warden.
G MORIS, Actg. J. W.

The Prov. Gr. Lodge in the East at Calcutta in Bengal,
February 11, A. D. 1793 and A. L. 5793.

By the Lodge.

RICHD. ANSTER.
P. G. Secretary.

12. Letter of J. MILLER to W. WHITE, February 12, 1796.

Right WORTHY and highly RESPECTED BRO.—I have had Occasion to address you on several occasions respecting the Business of Masonry, and particularly on Occasion of the Resignation of the M. W. Brother the Hon'ble Charles Stuart, when the M. W. Brother Richard Comyns Birch, who had served the office of S. P. G. W. and who had been appointed Acting W. G. M. by Bro. Stuart, and was chosen to succeed him. I held the office of Dy. P. G. M. for several years, but resigned it in December, '93 and have not immediate access to the Proceedings, and therefore speak from memory, and may not be perfectly correct. But I think it was in January '93 that the P. G. L. wrote to the Grand Lodge informing them of our Choice, and praying to have a Patent sent out confirming our Choice. Brother Birch gave me a Bill on his agent for ten Guineas, which at his desire, I transmitted to you for the purpose of paying for the Patent, which it was his Wish to have done in the most elegant manner. In the month of March that year, a Letter was written containing an account of the State of Masonry in this Province. It is now near three Years; yet the P. G. L. has not recd. a single line in answer to the Two applications I have mention'd; nor have I had the pleasure to receive the smallest acknowledgement of my Letter and the Draft it contained, from you.

It is with exceeding great Concern I have learned that no Letters have been written to the Grand Lodge from March, 1793 until now. I wish I could make a full and sufficient Apology for this Want of Respect & Attention. The Prov. Gr. Master is a man of great abilities, and no man could shine more in the Chair of Solomon than he does. He has a noble & Generous spirit, and is a very zealous Mason. But his duty in the service of the Company permitts his being very seldom in Calcutta. What other Masons there may be I am not well acquainted with, & therefore shall say nothing more respecting them.

But it seems to me, though the P. G. L. have been guilty of a very great omission, yet that they were intitled to a Reply to

their Letters of 1793 & that I in particular had some right to expect an Acknowledgement of my Letter with the Draft I have mentioned. I have been frequently applyed to by Brother Birch to know if I had received any answer, & it has given me very great Uneasiness, and mortifyed me exceedingly, that I had it not in my Power to give him satisfaction respecting it. though it is now three years since I sent it.

I now earnestly request of you, Right Worthy, and highly Esteemed Brother, to favour me with a few lines respecting the Draft; and it will add greatly to the favour, if you will be so good as to Let me know what were the Sentiments of the Most Worshipfull Grand Lodge respecting the Patent We solicited for Brother Birch. The circumstances of the Craft in this Part of the World, are different from what they are in any other place. But I know from our Respect & attachment to the Grand Lodge. We have a very good Claim to a favorable & indulgent construction of our conduct, which has no other End in View, but the Welfare & Prosperity of Masonry.

I remain with great Esteem Right Worthy & highly Respected Brother.

Your very affectionate Bro. and most faithfull Servant,

JOHN MILLER.

CALCUTTA,
February 12, 1796.
W. WHITE, ESQ.

P. S.—I have seen the name of a Brother Birch frequently amongst those who attend the meetings of the G. L. I believe He is father to our P. G. Mr.

13. Letter of the Provincial Grand Lodge to the M. W. Grand Lodge of England, Apl. 23, 1798.

To his Royal Highness the Thrice Most Worshipfull George Prince of Wales, Grand Master,
The Most Worshipfull Acting Grand Master,
The Thrice Right Worshipfull Deputy Grand Master,
And the other Right Worshipfull, and highly Respected Members of the Grand Lodge of Freemasons.

ROYAL & THRICE MOST WORSHIPFULL SIR, MOST WORSHIPFULL, THRICE RIGHT WORSHIPFULL. AND RIGHT WORSHIPFULL, SIR, AND HIGHLY RESPECTED SIRS, AND BROTHERS—

It has been a very great discouragement to us that we Were long ignorant that our Address of March 1, 1794, had been received. That our Request to have our Unanimous Choice of a Successor in the Chair of Solomon to our Most Worshipfull Brother the Hon'ble Charles Stuart. late Prov. Gr. Master confirmed, had been approved of, and a Patent confirming it sent out. We did not certainly and regularly know, until the return of Brother B. W. Gould to this Country, who brot. us the Worthy Brother Secretary White's letter of July 30th, 1796 by which We learned with the deepest regret, the total Miscarriage of his Letter of 22nd April '94. and of the Patent to which it gave Conveyance.

We return our most dutifull and very gratefull acknowledgements po his Royal Highness, our Thrice Most Worshipfull Brother, the Prince of Wales, Grand Master, for the affectionate Kindness and Favor he has shewn us in approving our Choice, and in having ordered a Patent confirming it to be sent out. We deplore the loss of the Patent as a misfortune, and earnestly pray that a Duplicate may be transmitted to us, as there can now be no Hope of ever recovering the original.

We have the pleasure to enclose a List of the Lodges now working in this Province. The different movements of the Troops at the Military Stations up the Country for sometime past, must have prevented their meeting regularly. But We know the

Members of these Lodges to be zealous, and have no doubt of their exerting themselves in working and promoting the prosperity of the Craft.

From the Lodge of the North Star at Fredricknagore We have had no Communication for a long time. We have understood it has ceased Working for several Years, and therefore state it to be extinct.

The Lodge Sun at Cawnpore returned their Constitution another was applyed for & granted in October 1797 under the appellation of the Lodge of Oude. The Constitution of this Last one was a renewal of that of March 8th 1794, and no fee was received with it. Wishing to shew Good Will to our Danish Brethren, no Fee was taken for the Constitution of the Lodge, the North Star.

For the other seven Lodges constituted in July 1788 and afterwards We now remit the Sum of Seventy Guineas, being £73-10-0 and for our own Contribution, fifty Guineas £52-10, total £126-0-0, for which Sum We have the pleasure to enclose a Bill of Exchange drawn by Rd. C. Birch on Messieurs Baring & Co. at three Months sight, payable to Brother James Hesseltine. or the Grand Treasurer for the Time being. Our Contribution We request may be divided equally between the Hall Fund, and the Fund of Charity of the Grand Lodge.

We trust that We shall be able to give a more full, and more agreeable account of the Lodges and of the State of Masonry in the Province, on a future Occasion; and we shall zealously give all the attention in our Power to promote the Welfare of Masonry.

We have the honor to be with the most profound Veneration.
Royal and thrice most Worshipfull Sir. Most Worshipfull thrice Rt. Worshipfull, Right Worshipfull Sirs & highly respected Brothers.

Your most Dutifull and faithfull Servants, and most Affectionate Brethren.

Rd. C. Birch, Pro. G. M. for Bengal.
John Miller, Depy. P. G. M.
B. W. Gould, S. P. G. W.
Wm. Blackstone. J. Pro. G. W. and Past G. S
Edward Tiretta, Past J. P. G. W.

J. PALLING, P. G. Treas.
WM. C. BLAQUIERE, M., Star in the East.
RICHD. ANSTER, S. W. ,,
A. MACKLIN, J. W. P. T. ,,
SAML. JONES, Mr., Industry and Perseverence.
W. F. HAIR, S. W. ,,
P. HOUESON, J. W. ,,

The Prov. Gr. Lodge of Bengal, &c., in the East at Calcutta.

April 25th, A. D. 1798, A. M. 5798.

By the Lodge.

RICHD. ANSTER,
P. G. Secy.

14. Letter of J. Miller, Esq., to W. White, Esq., Apl. 20, 1798.

Calcutta, April 20, 1798

To W. WHITE, Esq.

DEAR SIR,—I have had the pleasure to receive several of your Favors, and particularly that by Mr. Gould; and it gives me very great satisfaction to find that I still held a place in your Esteem and in your Remembrance.

Several strong Considerations induced me to relinquish the Hon'ble Situation I held in the P. G. L. in December '93 At the same time I gave assurances of my Readiness to give assistance on every occasion when it might be of Service. Such assistance was never asked for. The P. G. M. than whom nc Person is more able, or better Qualifyed resides at some Distance. My Successor did not communicate or Correspond with him as I would have done. But I wish to avoid entering into a detail of the Circumstances which have brot. the P. G. L. and the Craft in this Country to so Declining a State.

My Successor having declined continuing in Office, the P. G. M. requested me to accept my former Station. Tho' the same Reasons existed, yet when I conceived my Services might be usefull, I could not decline it. However tho' I shall do all in my Power, yet the state of the Craft and of the P. G. L. is so low,

that I cannot flatter myself with great success. All I can say is that my best endeavours shall not be wanting.

I am exceedingly sorry I forgot to mention the Lodge, on Account of which I made you a Remittance. It was for the Lodge of non-Comd. Officers with the 3rd Brigade, which was established by a Warrant from Mr. Middleton, December 26, 1773, and to which a Constitution was granted December 24, 1787, after which time it took the Appellation of the L. of True Friendship By the Dispersion of the Members, it has become extinct. I therefore request that you will be so good as to be very particular in describing the Lodge, in the account in which you shall insert their Contribution, and state it to have been Remitted by me, that the Members may see that it was merely an omission of the appellation of the L. and that I actually made the Remittance long ago. I will be much obliged to you for a few Copies of that account, that I may send them to the Brothers who were Officers of the Lodge.

Mr. Blackstone who was a Member of the Stewards Lodge, and of the R. A. will be appointed J. P. W. at the first meeting. Were there another Member of the R. A. here well skilled in the History and Principles of that Degree, to join with Mr. B. and Mr. Gould we could have a Chapter established here. I have formerly written on the Subject. We have the Patent granted to Bro. Hercules Durham which was No. 10, and on this We wish to establish it. I was one of those who wrote for it; And perhaps I am the only Person who signed the application for it now in the Country. Should you know of any Member of the R. A. Chapter becoming out, I hope he will be deeply learned in it, and that you will give him a Letter to us.

I beg you will present my best respects, and Compts, to Mr. Hesseltine, to whose Goodness and Favor, we are much indebted. I fear we must not Hope for any Letters from him.

I hope your Goodness will continue to favor me with your Correspondence for which I shall be gratefull.

I remain with great Esteem and Respect,
Dear Sir,
Your very faithfull and most obedient Servant,

CALCUTTA. JOHN MILLER.

RETURN OF LODGES, 1798.[1]

List of Lodges under the Provincial Grand Lodge of Bengal, &c.

No. in the General List.	Prov. No. before 1769.	No. given after 1769.	Date of Constitution.	Where held.	No. given since 1786.	Appellations.		
No.		No.			No.			No.
77	3	1	1740	In Calcutta ...	1	L. of the Star in the East.	Working	1
101	...	...	1752	At Chandernagore .	...	.....	Extinct.	..
167	8	2	1761, Feb 9th	In Calcutta ...	2	L. of Industry and Perseverance.	W.	2
273	9	3	1767, Nov. 12th	At Patna ...	...	.....	Ex.	...
280	10	4	1768, Feb. 26th	At Burdwan ...	...	...	Ex.	...
349	11	5	1770, April 2nd	At Dacca ...	...	.....	Ex.	...
350	12	6	,, June 18th	In Calcutta ...	3	L. of Unanimity.	W.	3
351	13	7	1771, Jan. 31st	With the 1st Brigade.	...	.. ...	Ex.	...
352	14	8	,, Dec. 20th	,, ,, 3rd ,,	...	.....	Ex.	...
353	.	9	1772, Jan 3rd	,, ,, 2nd ,,	...	L. of Harmony	Ex.	...
360	...	10	,, Dec. 19th	At Moorshedabad ...	...	.....	Ex.	..
361	..	11	1773, Feb. 5th	In Calcutta ...	...	...	Ex.	...
388	..	12	Warrant Dec. 26th 1773. Can. Dec. 24th 1787.	With the 3rd Brigade. Non-Comd Officers.	4	L. of True Friendship.	Ex. ...	... ...

489	...	...	.....	At Futtyghur never constituted.	...	.....	..	...
			1787, Dec. 24th	In Fort William—Non-Comd. Officers of Artillery.	5	L. of Humility with Fortitude.	W.	4
			1788, July 24th	In Calcutta	6	L. of St. G in the East, now the Anchor and Hope.	W.	5
			1789, Mar. 17th	At Fredricknagore—the Danish Factory.	7	L. of the North Star.	Ex.	..
			1792, Nov. 14th	At Chunar—Non-Comd. Officers of Invalids	8	Sincere Friendship.	W	6
			1793, Feb. 19th	At Cawnpore and Futty Ghur.	9	L of Mars.	W.	7
			,, Aug. 28th	At Dinapore ...	10	L. of Bahar.	W.	8
			1794, Mar. 8th	At Cawnpore ...	11	L of the Sun	Returned their Constitution 27th July 1797.	
			,, April 2nd	At Barampore ...	12	L. of Minerva.	W.	9
			,, Dec. 16th	In Calcutta ...	13	L. of True Friendship.	W.	10
			1797, Oct. 20th	At Cawnpore ...	14	L. of Oude	W.	11

1 This return of the Provincial Grand Lodge ignores the fact that Lodge *Humility with Fortitude* was the Lodge No. 11 which is returned above as extinct. This is probably because the Provincial Grand Lodge most unjustifiably denied Williamson's power to reconstitute the Lodge in 1787.

List of Lodges under the Provincial Grand Lodge of Bengal.

Number in the General list.	Date of Constitution.	Where held.	Appellations.	Provincial No. in 1798.
No.				
77	1740 ...	In Calcutta ...	The Star in the East ...	1
167	1761, Feb. 9th ...	Ditto ...	Industry and Perseverance	2
350	1770, June 18th ...	Ditto ...	Unanimity	3
	1787, Dec. 24th ...	In Fort William—Non-Comd. Officers of Artillery, &c.	Humility with Fortitude	4
	1788, July 24th ...	In Calcutta—Artificers and Seafaring Brothers.	St. George in the East, now the Anchor and Hope.	5
	1792, Nov. 14th ...	At Chunar—Non-Comd. Officers of Invalids, &c.	Sincere Friendship ...	6
	1793, Feb. 19th ...	At Cawnpore and Futty Ghur —Comd. Officers, &c.	Lodge of Mars ...	7
	,, Aug. 28th ...	At Dinapore—Comd. Officers and others	Of Behar ...	8
	1794, Mar. 8th ...	At Cawnpore—Comd. Officers	Of the Sun. Returned their Constitution July 27th, 1797.	...
	,, April 2nd ...	At Barampore—Comd. Officers.	Of Minerva ...	9
	,, Dec. 16th ...	In Calcutta ...	Of True Friendship ...	10
	1797, Oct. 20th ...	At Cawnpore—Comd Officers	Of Oude ...	11

April 25th, 1798.

(Signed) RD. C BIRCH,
P. G. M. for Bengal.

4. Some Results of these Recoveries & as to "Atholl Masonry."

The letters of Bro. G. Williamson reveal to us the existence of two Royal Arch Chapters in Calcutta in 1790—one "ancient" and one "modern," and they show us so representative a "modern" mason as Bro. John Miller, being "remade" as an "ancient" in order to be exalted. Bro. Williamson also tells us that he held a constitution to convene a Royal Arch Chapter, and he mentions the fact that he had received jewels from Mr. Heseltine. It is quite possible that this constitution may be traced in the archives of the Grand Chapter, and the search may also lead to further "finds." The Mr. Heseltine here mentioned is, I presume, Bro. James Heseltine, Grand Secretary in 1769, S. G. Warden in 1785, and Grand Treasurer from 1786 until his death in 1804. William Prescott, whose fame as an historian has been so much blown upon by Bro. Gould, was Heseltine's Assistant Secretary.[1] The Bro. Wm. White, the Grand Secretary, to whom these letters are

[1] Preston (initiated in the "White Hart" Lodge) was originally an "ancient" but seceded to the "Moderns." Eventually he was expelled and became a party to an attempt to form yet another Grand Lodge. He died shortly after the reunion of 1813, leaving to the Grand Lodge a legacy of £500 for the Fund of Benevolence and £300 for the annual delivery of *his own* lecture. See Sadler; *Masonic Reprints*, p. 22.

addressed was the father of Wor. Bro. William Henry White, the Secretary of the United Grand Lodge from 1813 to 1857, after having assisted his father as the Secretary of the "Modern" Grand Lodge from 1810 to 1813.

There is a reference in the minutes of Lodge *Industry with Perseverance* to a Royal Arch Chapter about this time. It is also known that a chapter was attached to Lodge *Humility with Fortitude*. On May 13th, 1800, the latter Lodge, then working under an Atholl Warrant, wrote to Lodge *Industry with Perseverance*, who were in search of a tyler[1] :—

BRETHREN,

We are very happy to inform you that we now have it in our power, through the recollection of Bro. Macmillan to recommend the bearer, Bro. Griffiths, as a worthy, and upright Mason who will undertake to tyle your Lodge. He is entirely out of employment and, we may say, his own master. You can depend upon him, and he will be very useful to you in the high orders as well as the low (the

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[1] Minutes of Lodge *Industry with Perseverence*, May 14th, 1800. Bro. Griffith proved a failure. Tylers have a traditional way of being either pathetically excellent or wholly bad. On St. John's Day, June 24, 1791, the M. W. Acting Prov. G. Master, in animadverting upon the conduct of the Tylers of the different Lodges "this day which he thought highly censurable, remarked that the Tylers deserved particular as well as general censure for their want of attention to the gentlemen, who presided as stewards who were often obliged to go to the head of the stairs to call a servant when wanted, for the little assistance they gave to their respective lodges." Minutes of Lodge *Industry with Perseverance.*

Knight Templar Degree alone excepted) if you should have occasion at any time to call upon him for assistance.

We are, Brethren, with paternal affection,
R. EVANS, Master,
WM. MATHEWS, S. W.
A. ROSS, J. W.

This letter shows that in 1800, the "high degrees" were worked by at least one lodge in Calcutta. The Mark and the Royal Ark Mariner degrees were worked by Lodge *Humility with Fortitude* until so late a date as 1853. In 1811, when Lodge *Star in the East*, and *Industry with Perseverance* were in abeyance, *Lodge Humility with Fortitude* worked the degrees of

Installed Master.[1]
Excellent Master.
Mark Master.
Super-Excellent.
Royal Arch.
Red Cross.
Knight Templar.
Knight of Malta.

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[1] It is worth while to cite here the words of R. F. Gould: "The Royal Arch" was the first of the 'additional degrees,' extraneous to the system of Pure and Ancient Freemasonry, and that seed was sown, from which it ultimately germinated by the alteration of the Master's Creed in 1723, there cannot be a doubt. The degree was certainly worked from about the year 1740, and presumably from an earlier date. The members of the Royal Arch are described by Dr. Dassigny, in 1744, as 'a body of men who have passed the chair.' At that date, however, the *degree* of Installed (or Past) Master was unknown, nor is there any evidence of its being in existence, until some years after the formation of the Schismatic Grand Lodge of England in

Williamson's statement "that most of our Lodges here worked ancient" is probably true enough. I have not been able to inspect the early records of Lodge *Star in the East*, but those of Lodge *Industry with Perseverance* show that that Lodge at least was unhesitatingly "modern." On the minutes of a meeting held on January 14th, 1792, I find that "Brother Burke, having carefully examined Brother Watson, reported him to be a true and perfect modern mason." On the minutes of December 3rd, 1793, I find the following letter from a duly elected candidate:

To GEORGE HOUESON, Esq.,
Secretary to the Lodge of Industry with Perseverance.

Sir—When I first made application to my friend Captain Eastwick to be proposed a Brother of your Lodge it was from the idea that

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1751. It would there appear that the communication of the secrets of the Royal Arch was the earliest form in which any esoteric teaching was specially linked with the incident of Lodge Mastership, or in other words, that the *degree* of the Royal Arch was the complement of the Master's *Grade*. Out of this was ultimately evolved the degree of Installed Master, a ceremony not sanctioned by the Regular (or constitutional) Grand Lodge of England until 1810, and of which can trace no sign among the 'Schismatics' until the growing practice of conferring the 'Arch' upon a Mason, not properly qualified to receive it, brought about a *constructive* passing through the chair, which, by qualifying candidates not otherwise eligible, naturally, curtailed the introduction of a ceremony, *additional* (like the "Arch") itself to the simple form known to Payne, Anderson, and Desaguliers." Gould: *Concise History*, pp. 318, 319. Not only the minutes, but even old certificates granted by Lodge *Humility with Fortitude* show that the ceremony of "passing the chair" in the years 1811—1822 followed, almost as a matter of course the raising of a brother to the third degree.

all masonry was the same. As your Lodge is a modern one, and my wishes are to be initiated in an ancient one, I must beg leave to decline the honour you have conferred on me, wishing your Lodge all prosperity.

I am, Sir.,
Your obedient Servant,
C. H. PROBY.

CALCUTTA,
29th November, 1796.

The Lodge, by way of retort, resolved "that Mr. Proby be never admitted a member of this Lodge." On November 7th, 1798, the Lodge declared:

"It having been a matter of dispute whether or not an ancient mason can be admitted as a visitor of a modern Lodge, unless he be able to prove himself as well a modern as an ancient mason, much desultory conversation passed in consequence; and after mature deliberation, the R. W. Master and Wardens in concurrence with the Lodge do most strictly enjoin that from the present period no ancient mason shall be admitted unless he can duly prove himself qualified as a modern also."

At the next meeting of the Lodge this portion of the minutes was non-confirmed. This fact has surely much significance. Three years later, Atholl Masonry alone kept the light burning in Calcutta.

The secession of Lodges *Humility with Fortitude*, *True Friendship*, *Marine*, and *Anchor & Hope* to the Atholl Constitution is ascribed by Bro. D'Cruz to the fact that Lodges *Star in the East* and *Industry with Perseverance* were exclusively represented in the Prov. G. Lodge.

The recently recovered letters of Bro. Williamson seem to confirm that conjecture. On St. John's Day, 1791, the minutes of Lodge *Industry with Perseverence* record "dined in P. G. Lodge with the Lodge *Star in the East*." The newly-recovered letters of the Prov. G. Lodge are signed exclusively by members of these two Lodges. I do not, however, impute this exclusiveness to "snobbery." My own belief is that, long before their formal secession, Lodges *Humility with Fortitude*, *True Friendship* and *Anchor and Hope* had been "working ancient." The first of these two Lodges were military in origin, and I will therefore venture to cite here a passage of a lecture delivered by me to Lodge *Defence*, No. 1839, E. C., on July 23rd, 1904:

"One powerful influence which the military brought to bear on masonry in general must not escape our notice. During the Seven Years War on the continent of Europe, many of the regimental Lodges came into touch with that peculiar system of masonry known as the *Strict Observance*. This system, which at one time secured the allegiance of no less than twelve reigning princes, derived masonry from the Knight Templars. Its watch word was—"Templarism is Masonry." The *Strict Observance* fell into abeyance after the Congress of Wilhelmsbad in 1782, but the familiarity which the British Regimental Lodge had acquired with continental masonry had the effect of making them wheresoever they went pioneers in the working of the so-called "Higher Degrees". This fact is easily illustrated by Indian Masonic history. At Kaira in Goojerat, in 1813, the 17th Dragoons held an English Lodge, No. 361, and although the members numbered only 24 non-commissioned officers and ten privates, the Lodge contained 17 Royal Arch Masons and 16 Knight Templars."

It is my belief that if the exclusiveness of the old Prov. G. Lodge served to put the so-called "inferior Lodges" into a bad temper, yet it was not so much bad temper, but the intrinsic attractiveness of Atholl masonry for military men which led first to adoption of the Atholl working and ultimately to secession to the Atholl Constitution.

B. Fresh light on the History of some old Bengal Lodges.

When Bro. D'Cruz wrote his book, absolutely nothing was known as to the history of Lodges *Marine* and *Anchor and Hope* previous to their appearance as Atholl Lodges, although tradition assigned their first constitution to the year 1776. If Lodge *Marine*[1] indeed existed as a "modern" or regular Lodge before its warrant as an Atholl Lodge, its early history still remains to be traced. Lane gives "circa 1794" as the date of the local constitution of Lodge *Marine*,

[1] Bro. Sadler has kindly provided me with the first recorded names of members of Lodge *Marine* in the Register of the Atholl Grand Lodge:

Edward McEnnis, *Master*.
John Chew, *S. Warden*.
Geo. Humphreys, *J. Warden*.
John Tool.
John William.
Wm. Clark.
Thos. Bembow.
Wm. White.
John Menelaus.
Jas. Smith.
Jas. Keymer.
Joseph Mathews.
Jas. Thompson.

and he places it on the list of Lodges constituted or warranted abroad, but never registered in the Books of Grand Lodge. The Atholl Constitution of Lodge *Marine* is dated March 4th, 1801, and its Atholl number was 323. The Atholl Constitution of Lodge *Anchor and Hope* is dated October 1, 1801, and its number was 325. It is also stated that Lodge *Anchor and Hope* went into abeyance almost immediately after its secession.

The newly-recovered documents have thrown much light upon the early history of Lodge *Anchor and Hope*. When, in 1788, the Lodge attached to the Third Brigade left Calcutta for Berhampore, some of its civilian members were constituted into a new lodge. Bro. D'Cruz was at pains to know whether the military Lodge or its civilian offspring was the original Lodge *True Friendship*. We now know that the military Lodge was *True Friendship*, and that the civilian Lodge was *Anchor and Hope*. Bro. J. Miller's letter of February 2, 1793, show that the younger of the two Lodges was at first known as *St. George in the East*, but, on account of the majority of its members being sea-going men, that name was resigned in favour of "the Anchor and Hope." Now the numbers which Lodge *True Friendship* bore on the English Grand Lodge Lists in the XVIIIth century enable us to identify the Lodge with a Lodge *St. George in*

the East constituted in about 1775. Bro. Miller's letter of April 20, 1798, show that the Lodge adopted the name of *True Friendship* AFTER its constitution in 1787. It seems to me perfectly clear that the founders of the civilian Lodge chose the name of *St. George in the East* because that, at the time of their initiation, was the name of their mother Lodge—now become *True Friendship*.

Now, when the Lodge, afterwards known as *True Friendship*, came to Calcutta, it had in its possession the warrant granted in 1773 to some masons at Murshidabad. I conjecture that this warrant was for a Lodge which had in reality become extinct; for the numbering of the Murshidabad Lodge can be traced in the Grand Lodge Lists, and it is quite distinct from that of "the XIIth Lodge of Bengal" which this Lodge claimed to be. About 1784, then, I conjecture, the youngest and sole survivor of the three Lodges attached to the Third Brigade stepped, so far as local counting was concerned, into the position of the second of the two extinct Lodges, and hence the change of name from *St. George in the East* to *True Friendship*.

The result was that the Grand Lodge of England was completely obfuscated. What had become of the Murshidabad Lodge? In the Prov. G. Lodge's return of March 1, 1793, they found

a Lodge *True Friendship* placed just above Lodge *Humility with Fortitude* in the place where the Murshidabad Lodge should have been, but that Lodge *True Friendship* was marked off as 388 E. C.—the Lodge hitherto known as *St. George in the East*, and younger than the Lodge placed immediately below it. Then immediately after Lodge *Humility with Fortitude*, the Prov. G. Lodge returned "'the Lodge of the *Anchor and Hope*, the sixth Lodge of Bengal', but "of the constituting of which no account was sent home." The Grand Lodge, therefore, decided that:

1. The Murshidabad Lodge was extinct.
2. That the *Anchor and Hope* Lodge should be given its place in the list.

So the infant Lodge *Anchor and Hope* was numbered 292, *Humility with Fortitude* 293, and *True Friendship* (once *St. George in the East*) No. 316.

Before April 1798, the military Lodge *True Friendship*, as Bro. Miller's letter shows us, had been extinguished, but a new Lodge *True Friendship* had been constituted in December 16, 1794. It was this Lodge, I take it, that in 1798 successfully applied for an Atholl Warrant dated December 27th, 1797. On St. John's Day, 27th December 1799, *True Friendship* was represented at the communication of Prov. G. Lodge. The minutes of Lodge *Industry*

with Perseverance for December 27th, 1800, run thus :—

Proceeded to assist at opening Pl. Grand Lodge. Present :—

M. W.	R. C. Birch	... *G. M.*
R. W.	W. Blackstone	... *S. G. M.*
R. W.	E. Thoreton	... *J. G W.*
	R. Anster	... *G. Secy.*

Lodges in attendance :

The Star in the East.
Industry with Perseverance.
Anchor and Hope.
Unanimity.

Present—their Masters elect who were duly installed.

The *M. W.* P. G. M. was concerned, he said to state that since last St. John's Day, two Lodges had returned their Constitutions to the P. G. S., *viz.*, *Humility with Fortitude* and the Lodge named *True Friendship*. The former stated as reason for their conduct, the desertion of their members. The latter assigned no reason whatever. The M. W. stated that he had not a yet been able to lay the matter before the G. L. for their decision but was using every exertion and hoped soon to have it in his power to do so.

Closed the Provincial G. Lodge.

The real reason for the return of warrants by Lodges *Humility with Fortitude* and *True Friendship* was of course the fact that these two Lodges had seceded to the Atholl Constitution.

The Atholl Warrant under which Lodge *True Friendship* is still working, is dated December 27th, 1797, and the Lodge is styled in the

margin *No. 1, Bengal, Calcutta, Lodge of 'True Friendship.'* But the number on the registry of the Atholl Grand Lodge is not given. A note has it "this warrant is registered in the Grand Lodge, Vol. 12, Letter M." The number with Lodge *True Friendship* was credited locally was No. 315, and it probably took this number when No. 315, constituted at Lisbon, became extinct. In the G. L. Register there is a page blank but for the number 319. In the Grand Lodge proceedings of March 6, 1799, there is a mention of "No. 1 Calcutta, No. 319 upon the English Registry." As "No. 2 of Calcutta" was No. 317, it is hard to see how "No. 1" can have been No. 319. The confusion probably is due to the fact that both Nos. 315 and 319 were intended for Lodges at Lisbon, and when it was decided to give Lodge *True Friendship* the place of one of these Lisbon Lodges, the scribes were not clear as to which of the Lisbon Lodges was extinct. For, while No. 319 does not appear in *Ahimon Rezon* for 1804 or 1807, it appears in that book in 1813 as at Lisbon. In 1797 the Atholl Prov. G. Lodge of Jamaica was constituted as No. 301, and was carried on to the "Union roll" as No. 383. In the official Calendar of 1814 this number—No. 383 was conceded to the Lodge *True Friendship*. Hence the extraordinary and obstinate error which represents

Lodge *True Friendship* as founded in the West Indies.

According to Bro. R. F. Gould the Atholl Warrant of Lodge *Humility with Fortitude* was dated December 27th, 1797. According to the present Warrant of Confirmation the date was April 11th, 1798—which curiously enough is the date given as that of the warrant of the Lisbon Lodge No. 315.

The other Atholl Lodges in Bengal (as a political term) were :—

No. 322. 78th Regiment, Calcutta, March 12, 1801.
,, 323. Marine Lodge. March 4, 1801.
,, 325. *Anchor and Hope.* October 1, 1801.
,, 338. *1st Batt., 14th Regiment.* June 1807.
,, 344. *Neptune* Lodge, Prince of Wales Island. September 6, 1809.
,, 377. 2nd Batt., 14th Regiment, Fort William. July 6, 1810.

By these newly recovered documents we have thus been able to recover the outlines of the early history of Lodges *True Friendship* and *Anchor and Hope;* and in this new light some corrections will have to be made in what is now an official work—Lane's *Masonic Records*. It is an unfortunate fact that we are still in the dark as to the early history of Lodge *Marine*. Some old Calendars give 1776 as the date of its constitution, and also as that of Lodge *Anchor and Hope*. The records of the old Prov. G. Lodge of Bengal, as Bro. D'Cruz read them, were silent as to the existence of these two Lodges,

but we can now identify Lodge *Anchor and Hope* with a Lodge which D'Cruz deals with and which has until now been supposed by some to be a younger Lodge *True Friendship*. *Anchor and Hope* we now know to have been a "Marine Lodge." Lodge *Marine* appears in the records of *Humility with Fortitude* as "the "Marine Lodge." It looks very much as if there was once "the Marine Lodge of the Anchor and Hope," and that certain brethren of that Lodge secured a charter under the Atholl Constitution dated March 4th, 1801, as No. 323. On October 1st of the same year a Warrant was granted for an Atholl Lodge *Anchor and Hope*, No. 325, and we are told this Lodge fell into an early abeyance. My conjecture is, therefore, that Lodge *Marine* and *Anchor and Hope* represent two distinct secessions from the Regular constitution by members of a single Lodge. After the union of the two grand Lodges in 1813, Lodge *Marine* was numbered 410 E.C. and Lodge *Anchor and Hope*, whether working or in abeyance No. 413 E.C. But apparently the grand Lodge regarded the regular *Anchor and Hope* and the Atholl *Anchor and Hope* as both in existence and assigned to the former the number 371. In the same way the grand Lodge seems to have doubled Lodge *Humility with Fortitude*, giving it No. 373 in continuance of its numbering as a regular Lodge and 402

as an Atholl. The mistake was subsequently discovered, the Nos. 341 and 373 were consequently erased. The writer of the *Short History of Lodge 'Anchor and Hope'* prefixed to the Bye-Laws of that Lodge has stated the facts in a misleading fashion. He says what is probably true that Lodge *Anchor and Hope* never worked under its Atholl Warrant, but he also hints that the Lodge worked under its regular one during the years 1802-1840, whereas it is clear that the Lodge was in abeyance. He tells us that the delay in granting the Warrant of Confirmation (petitioned for on May 14th, 1840, and granted on April 30th, 1840) was due to the error of the Grand Lodge in erasing No. 371 instead of No. 413. This is also true but No. 431 was the number of the Atholl Lodge on its amalgamation in 1814. In 1832, in the general re-adjustment of the numbering, the Grand Lodge changed No. 413 to No. 284, and 284 is the number on the Warrant of 1844. If it had been the intention of the Grand Lodge to identify the newly confirmed *Anchor and Hope* with the older and regular *Anchor and Hope* and not with the Atholl, then the Grand Lodge would have taken up the number 371.

It is, however, certain that an attempt was made in the years 1840-44 to conceal the secession of Lodge *Anchor and Hope* to the Atholl Constitution. The fact of the secession is ignored

in the Warrant of Confirmation, although the number 413 in itself reveals the fact. At the present day Lodge *True Friendship* is still working under its Atholl Warrant: *Humility with Fortitude* and *Marine* are working under warrants in confirmation of their Atholl Warrants. Alone of the secessionists, *Anchor and Hope* works under a warrant which carries the Lodge back to times before the great split in Bengal. It will also be seen that whereas *Anchor and Hope* was founded in the year 1788, the Warrant of Confirmation concedes to it the date 1773. This is because of the arbitrary action of the Grand Lodge in 1793 when the Lodge *Anchor and Hope* was assigned the place of a Lodge declared to be extinct.

Lodge *Anchor and Hope* was resuscitated by Bro. Alexander Grant some six months after his return to Calcutta in 1840. Bro. Grant, being Prov. G. Secretary, had probably found the old Warrant of the Lodge among the records of the Prov. G. Lodge. Towards the close of 1841 he made over the mastership to his Bro. D. Monteith, and early in 1842 he left for England where he had been accredited to serve as the representative for the Pro. G. Lodge of Bengal on a salary of £40 per annum. The Warrant of Confirmation for *Anchor and Hope*, granted on April 30th, 1844, probably reached Calcutta in the autumn of that year.

Concluding Remarks.

In the present pages I have dealt with the external history of the lodges in Bengal rather than with their inner life and methods of work. Masonry goes back to the early days when even the Governor and his Council were wont to assemble in *déshabilé* and secretary was expected to be an adept in converting arrack into punch. In the days when Warren Hastings ruled in Bengal, glass windows were as rare as Motor-cars were here in 1898. Punkahs had yet to be invented. Drinking water came from the Hughli, the river of the dead, or from the great tank in the present Dalhousie square. Picturesque writers (*e.g.* Sir J. W. Kaye) have loved to depict the morals of Calcutta in those days in very dark colours. I for my part doubt if the contrast between Calcutta of Lord Cornwallis' day and our own is nearly so deep as the contrast between the England of the early George's and the England of to-day. What must be beyond all doubt is the happy effects of our ancient institution as a protest against the essental vice of the XVIIIth century—its utter heartlessness and subservience to a dreary and unenlightened *status quo*. The effect of the Reformation had been to desocialise religion—to make it an affair lying in the secret recesses of the heart between the believer and his God. But if religion has to

take great account of the awful personal responsibility of each single individual to his Eternal Judge, it has also to take account of the fact that human life is also essentially a social life. It is a false but popular philosophy that asserts a man can be "his only enemy." No man ever hurt himself without also wounding others. Masonry, I venture to think has served with great effect as a protest against that false view in which religion is represented as a merely personal matter. It has, I believe, achieved a task of immense value in our midst by keeping alive the truth that we cannot do our duty to God, whom we have not seen unless we are ready to do our duty to the brother whom we have seen. May I once more quote from my address to Lodge "Defence:"

There can be no doubt that in the early days Masonry performed an exceedingly benevolent rôle in the army, and hence its great popularity. Nothing perhaps could be more miserable than was the existence of the private soldier at the close of that most heartless of all ages the eighteenth century. Even the officers were mutinous and ill-paid, while the privates were treated at all times as slaves, and their slightest misdemeanour checked by savage and inhuman tortures. In St. James's Park the halberts were often erected for the brutal and demoralising punishment of the time. "Yesterday morning," says the *Covent Garden Journal* for 14th January 1752 "two private sentinels of the First Regiment of Foot Guards were severely whipt on the parade in St. James's Park." A few weeks later the same print tells us that a "soldier of the second Regiment of Foot Guards received 100 lashes on the parade, with a cat of nine-tails for desertion. His sentence,

the record goes on, was 600 lashes at three different times, and this was the second part of his sentence, but after he had received 100, the Surgeon who was present declared that any more at that time would endanger his life. Nor was this by any means an isolated case. In 1771 another sentinel in the Guards, for merely saying foolishly 'that there was no more encouragement for a good soldier than a bad one,' was in the absence of a surgeon, flogged so mercilessly that he subsequently died raving mad in the hospital at the Savoy.

That the private soldier in Bengal fared no better is clear from the number of desertions which turned renegade British soldiery into one of the resources which our enemies could always count on as an effective aid in their designs. Blowing from guns, hanging in chains, public mutilation after suffocation on the gallows, and other horrors publicly inflicted before the troops assembled on parade, failed to teach the lesson which in fact it belonged not to severity but to benevolence to inculcate. No wonder that in these hard-hearted old times, Masonry served to mitigate the system of caste, and to teach both officer and man, without detriment to discipline the lesson inculcated by the *Jewel* of the Senior Warden:—

"The L. demonstrates that we are all sprung from the same stock, are partakers of the same nature and sharers of the same hope; and although distinctions among men may be highly necessary in order to preserve due subordination, and to reward merit and ability, yet there is no eminence of station which should cause us to forget that we are all brethren, and that he who is placed on the lowest spoke of fortune's wheel, is equally entitled to our regard with him who has attained its highest round; for a time will most assuredly come—and the best and wisest of us know not how soon—when all distinctions save those of piety and virtue, shall cease, and death, the great destroyer, shall reduce us all to the same level."

Remembering this, I love to think of my predecessors in Lodge *Humility with Fortitude*, assembled in the little Lodge Room at the Fort, their blue coats faced with scarlet and cut away after the fashion of the time, their white waistcoats and knee-breeches with

smart buckles at the knees, red leather belts with swivels, buff gloves, and plain cocked hats, their pig tail locks well greased and powdered, and in some cases lengthened with borrowed hair. No doubt, obsequious servants brought down and prepared their Masters' hookahs for them, while the sahibs sat in the mysterious Lodge Room.[1]

2. In the third chapter of the present work the reader will find some mention of the Grand Lodge of Chinsurah in 1774. It will be of interest to quote here a passage for the *Voyages to the East Indies*[2] by the Dutch Rear-Admiral Stavorinus who visited Chinsurah in 1770.

"Something more than a quarter of an hour's walk out of Chinsurah, towards Chandernagore, a large and handsome house was erected, during the direction of Mr. Vennet, as a Lodge for the Freemasons, and was completed and inaugurated while I was there. This festivity concluded in the evening with magnificent fireworks and a ball, at which the chief English and French ladies and gentlemen were equally present. This building, to which the name of *Concordia* was given, cost thirty thousand rupees, and the

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1 So wedded were folk in those days to their hookahs that it was even necessary for the Governor-General, in sending invitations to the officers of Fort William, to ask them not "to bring any servants to dinner, nor their hookahs to the ball at night." The Asiatic Journal in March 1820 in announcing a public conversazione states "Hookahs will be admitted in all the rooms except the dancing room.

2 Translated from the original Dutch by S. H. Wilcothe. London, 1798. Vol. 1, pp. 517—518.

money was defrayed out of the private purses of the members of the council of Hughly. On the above occasion the ladies, whose husbands belonged to the fraternity, wore the insignia of the order, hanging by a blue or red ribbon over the left shoulder. They are very fond of showing themselves with this decoration and the women, whose husbands have not been initiated, urge them very much to be so."

My readers will not fail to notice how early in our records appears an expression of a general desire for a definite home for masons in Calcutta. In 1904 an ambition, nearly 130 years old, was realised, and now that we have a home we can call our own, it is much to be hoped that the records of masonry as we create them, will be more carefully preserved than they have been in the past.

I cannot conclude this introduction without making acknowledgments of my gratitude to Mr. C. W. McMinn for his generous loan of the exceedingly scarce volumes of the *Asiatic Journal,* to W. Bro. G. W. Lees for much valuable information in regard to the history of his distinguished Lodge, *True Friendship*, to Mr. E. W. Madge, of the Imperial Library for the readiest and kindest help, to Wor. Bro. Hutchinson of Lodge No. 67, E. C., for the opportunity of inspecting some old documents, and to Bro. J. Hart for proof corrections. My serious debt

to W. Bro. H. Sadler, I have already acknowledged. To our late distinguished D. G. Secretary, W. Bro. H.M. Rustomjee I am deeply indebted for the loan of the only copy of D'Cruz I have ever seen.

WALTER K. FIRMINGER.

The Early History of Freemasonry in Bengal.

CHAPTER I.

THE PROVINCIAL GRAND LODGE OF BENGAL IN THE UNRECORDED PERIOD, 1729—1774.

On the 24th of August, 1690, old Job Charnock made his "midday halt" at Chuttannauti, and there, by no means "chance-directed, chance-erected" "meek and tame where his timid foot first halted," has grown up our "City of Palaces"—imperial Calcutta. The Rev. J. Long, in an article on "Calcutta in the Olden Time," tells us that the Freemasons "seem to have had a local habitation and a name there [Calcutta] from the days of Charnock," but although Mr. Long writes "we have accounts," he quite characteristically, fails to inform us where these accounts are to be found.[1]

In the year 1729, Bro. Captain Ralph Farwinter was appointed Provincial Grand Master "for East India in Bengal." On December 3rd, 1731, we find him attending the Communication of Grand Lodge as "Provincial Grand Master of India." On his return to India, he sent "from his Lodge at Bengal, a chest of the best arrack for the use of the Grand Lodge, and ten guineas for the Masons' Charity." The thanks of the Grand Lodge of

[1] *Calcutta Review*, Vol. XVIII, p. 299.

England were voted to the Captain for his presents, at the Communication of December 13, 1733.

At a Communication of Grand Lodge, held on April 10th, 1755, "James Dawson, late Provincial Grand Master for East India" was present, and at the same Communication, the Grand Master "was pleased to appoint (among others) the Honourable Roger Drake, Esq., Provincial Grand Master at Bengal for East India." It will be remembered that Drake was Governor of Calcutta at the time of the Nawab Suraj-ud-Dawlah's attack on the settlement, and that, losing his head, he jumped into a boat and rowed off to the ship *Dodaly*, thus leaving his fellow countrymen to pass through the terrors which culminated in the tragedy of the Black Hole. William Mackett, who attended Grand Lodge on November 17, 1760, as "Provincial Grand Master of Calcutta in the East Indies" went on board the *Dodaly* to bid farewell to his wife, who was at the time seriously ill, and, against his intention, a was carried down the river, when Drake basely ordered the ships to cast their moorings.

Against the cowardly record of Drake, it is pleasant to set the fact that the hero of the Black Hole, the great Collector of Calcutta, Zephaniah Holwell, was a Mason. Offered an easy opportunity of escape, Holwell elected to remain with his fellow-captives, and be their leader in the sufferings of that awful night of which Macaulay has said "nothing in history or fiction, not even the story which Ugolino told in the sea of everlasting ice, after he had wiped his bloody lips on the

scalp of his murderer, approaches the horrors, which were recounted by the few survivors.'' On February 13, 1759, we find ''Messrs. Holwell and Mapletoff, on behalf of the Provincial Grand Lodge of Masons, laying before the Board, on behalf of the said Lodge, the sum of Rs. 2,475, "which bond was lost at the capture of Fort William.''[1]

The first English Church in Calcutta, St. Anne's, had been destroyed in the siege, and for a while the English community made use of the Church of ''Our Lady of the Rosary,'' from which the Governor in Council had ousted the Portuguese Friars.[2] By July, 1760, however, a new Chapel had been prepared inside the ruined Fort against the East curtain, immediately south of the great East Gateway. ''It appears very likely,'' writes Archdeacon Hyde, ''that Governor Holwell appointed the 24th of June, St. John the Baptist's Day, a great Masonic anniversary, for the opening solemnities.''[3]

In 1762, Bro. [Capt.] John Blevit, Commander of the *Admiral Watson*, was deputed Provincial Grand Master for East India, "wherever no other Provincial Grand Master might be found.''

The Proceedings of the Grand Lodge of England for March 26th, 1763, show that ''the Lodges in the East Indies having no Provincial Grand Master, sent a petition, praying his Worship would grant them one, and recommending Cullen J. Smith,[4]

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1 Long: *Selections from the Records of the Government of India*, Vol. I, No. 410.

2 Not the present Murghihatta Roman Catholic Cathedral, but its predecessor

3 Hyde: *Parochial Annals of Bengal*, pp. 121—2.

4 A Church Warden of St. John's, and in 1757 subimport-warehouse-keeper, *Ibid.*, 174. In 1763, an Atholl Lodge met in Calcutta at Bro. Russell Skinner's house.

Esq., of Calcutta, to be Provincial Grand Master for India; they also sent 50 guineas to be paid into the Public Fund of Charity."

"Ordered that a deputation be made out in the neatest manner, appointing Cullen J. Smith, Esq., of Calcutta, to be Provincial Grand Master for India; and the expense to be defrayed out of the funds of the Grand Lodge.

In an "opinion" submitted to the Prov. G. Lodge in 1775, R. Wor. Bro. Williamson, who had held the office of the Prov. G. S. Warden, states that at that time it was customary to elect the R. W. Prov. G. Master "annually by the majority of the voices of the members present from among those who had passed through the different offices of the Grand Lodge and who had served as Provincial Grand Master.....This annual election, as soon as notified to the Grand Lodge of England, was confirmed by the R. W. Grand Master, without its being thought an infringement of his prerogative."

Bro. Samuel Middleton was accordingly elected Prov. G. Master of Bengal in the year 1767. The confirmation of his appointment was conveyed in a letter from the G. Secretary dated October 31, 1768, and accompanied by a Dispensation. The effect of the letter and dispensation was to abrogate the custom of holding annual elections, but to confirm the right of the Prov. G. Lodge to elect its Master by specifying those who were entitled to vote on such occasions.

CHAPTER II.

THE EARLIEST BENGAL LODGES, 1728—74.

BEFORE the year 1717 the possession of a Warrant of Constitution from a Grand or Provincial Grand Lodge would not have been a necessity, and it is quite possible that at any of the factories where Masons may have found themselves in number they may have foregathered and held Lodges. Preston, however, tells us that George Pomfret to whom a "deputation" to open a new Lodge in Bengal on December 27, 1728, "first introduced Masonry into the English Settlements in India."[1]

The Minute Book of Grand Lodge supplies us with the name of the first Lodge, under the English Constitution, working in India—Lodge *East India Arms*, in Bengal, constituted in 1730. In the revised list of that year this Lodge is numbered No. 72.

Star in the East, according to the Minutes of Grand Lodge, December 16th, 1747, was constituted on April 16th, 1740. It was not until 1750, however,

[1] There are some confusing points mentioned in Preston's *Illustrations*. In a note on p. 198, it is stated that under Lord Aberdour (G. M. Prov. 1762, May 3) a Grand Master was appointed for the East Indies. In a note on p. 199 it is stated that under Lord Ferrers (1762 to May, 1764) a provincial patent was granted "for East India, where no particular provincial was before appointed." (For "where" in this sentence we should perhaps read "wherever.") In a note on p. 200 we read, it is stated that under Lord Blaney (G. M. 1764—1767) there was "the revival of the Bengal and Madras appointments." I refer to Dr. Oliver's Edition of Preston.

that the present premier Lodge of Bengal was placed on the lists of the Grand Lodge of England, and it then took the place of a London Lodge, No. 185, *Three Tuns*, Houghton Street, Claire Market, which (constituted in Nov. 1740) had been erased in 1745. In the engraved list of 1756, *Star in the East* appears as No. 117, "the Third Lodge, Calcutta, in the East Indies, 1740." In 1773 it became known "as the first Lodge of Bengal," and in 1790 it received its honoured name.

In the List of 1755, we find a Lodge at "Chandenagor" (Chandernagore), numbered No. 221. In the following year this Lodge became No. 156, in 1770 No. 123, and in 1788 No. 101.

Industry with Perseverance, founded on February 7, 1761, makes its first appearance in the Grand Lodge lists in 1769 as "No. 275, The Eighth Lodge, Calcutta, E. Indies." I venture to think that the numeral 8 here applies not to the number of *Industry with Perseverance* as a Bengal but as an East Indian Lodge. Thus in 1769 we should have :—

No. 1 of India.—*East Indian Arms.*
„ 2 „ (a matter for conjecture).
„ 3 „ The future *Star in the East.*
„ 4 „ Chandernagore.
„ 5 „ No. 157. At Madras in East India. [The Stewards' Lodge]. No. 93 in 1793.]
„ 6 „ No. 234. At Bombay, E. Indies. March 24, 1758. [No. 139 in 1793.]

No. 7 of India. At Bombay,[1] E. Indies. March 24, 1758. [No. 139 in 1793.]

,, 8 ,, No. 275. The 8th Lodge, Calcutta, East Indies, February, 7, 1761 [in 1773 "the 2nd Lodge of Bengal," now No. 109 E. C.]

The list of 1770 gives us—

No. 9 of India. No. 354 at Patna. Constituted March 11, 1768.

,, 10 ,, No. 363 at Factory Burdwan. Constituted July, 1768.

The previous list of 1769 had given Lodges Nos. 1, 2, and 3 of Madras (353, 354, 355), but these seem never to have been numbered as Lodges of India. In the *Freemason's Calendar* of 1793, Nos. 2 and 3 of Madras drop out, and No. 1 appears as 199, Lodge of *Perfect Unanimity*, Madras, No. 1 Coast of Coromandel.* (Revived) 1786.

Military Lodges belonging exclusively to Bengal spring into existence in the year 1772. The systematic division of the Bengal Army into three Brigades was effected by Lord Clive in August, 1765. Each Brigade consisted of one battalion of European, nominally seven (but practically six) battalions of Native Infantry, one russillah of irregular Cavalry, and one Company of European Artillery. For exclusive service at the Garrison of Fort William a fourth Company of Artillery was formed, and two years later, the old Fort at Budge-Budge having been restored and mounted with heavy guns, a fifth Artillery Company was added.

* *See* Note at end of Chapter.

The Grand Lodge List of 1775 gives us no less than seven new Bengal Lodges, *viz.*:—

No. 441	The 5th	L.	of	Bengal at Dacca.
,, 442	,, 6th	,,	,,	Calcutta. [Probably *Unanimity*].
,, 443	,, 7th	,,	,,	with the First Brigade.
,, 444	,, 8th	,,	,,	,, the Third ,,
,, 445	,, 9th	,,	,,	,, the Second ,,
,, 452	,, 10th	,,	,,	Muxadabad (*sic*).
,, 453	,, 11th	,,	,,	Calcutta.

It is impossible to solve the problems involved in this numbering with any degree of certainty. It must be remembered that in the XVIII Century the transit of intelligence from Bengal to London was both hazardous and uncertain, and it is quite possible that the numbering of Indian lodges may represent either an ideal never realised or a desperate attempt (in want of sounder information) to arrive at an intelligible system rather than the actual existence of the Lodges so numbered. Nos. 7, 8 and 9 were all three erased from the Grand Lodge List on 10th February, 1790. In the year 1772 the Second Brigade was on active service in Warren Hastings' Rohilla War, and it seems unlikely that at such a time, and in such a country opportunities could have been found for the study of Masonic arts. In 1772 the Artillery Company of the Third Brigade were sent to Berhampore, while the European Infantry, under Lieut.-Col. Grant, remained at the Presidency. It is just possible that the Lodge No. 8 may have

been attached to the Infantry of the Third Brigade, and the Lodge No. 10 constituted at Murshedabad in 1773 may have been formed of civilians of that station in union with artillerymen from neighbouring Berhampore; but it still seems improbable that the Third Brigade could ever have numbered sufficient Europeans to enable three separate lodges to co-exist within its strength. The Lodge, afterwards known as *True Friendship* (in one List called *St. George in the East*) appears in the list of 1778 as No. 482.

In 1774 we find that there were apparently not more than three Lodges working in Calcutta:—

No. 1 [named in 1790, *Star in the East*].
No. 2 [named in 1790, *Industry with Perseverance*].
No. 11 [named in 1791, *Humility with Fortitude*]. Attached to the Bengal Artillery in Fort William.

There were also Lodges at Chandernagore, Burdwan, Morshedabad, Patna, Dacca, and Belgaum and also at some of the military stations, or with the Army Brigades. Lodge *Unanimity*, constituted at Calcutta in 1771, had rapidly fallen into abeyance, and was not revived until 1787.

In addition to these Lodges working directly or indirectly under the English Grand Lodge, we catch fitful glimpses of a distinguished Military Lodge working at Fort William. "The Gibraltar Lodge" is said to have been erected in the 39th Foot at the "Rock" in 1742. For five years previous to their

despatch to India, the 39th (now the 1st Dorsets) served as Marines. In 1754 seven hundred men of the 39th sailed for India with Admiral Watson, and in October 1757 a detachment of 250 were sent to serve as marines at the recapture of Calcutta and the siege of Chandernagore. Bro. R. F. Gould tells us that "the 39th regiment—*Primus in Indis*—claimed to have made the first mason in India under a European Warrant in 1577. It subsequently founded numerous Lodges in various parts of Hindostan. There is a stone let into the wall in Fort William, Calcutta, commemorative of the early history of this Lodge. All its working tools and jewels fell into the hands of the enemy during the Peninsular War. The original warrant—128—seems to have lapsed before 1758, for a new one, No. 296, was granted in that year. The Lodge then continued in active existence until 1785, and was dropped from the list in 1813, but six years later was granted a renewal of its original warrant as No. 128."[1]

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1 R. F. Gould, *Military Lodges*, p. 123, Rivet Carnac. *The Presidential Armies*, p. 160. I think, after having made inquiries, that the tablet of which Gould speaks must have been placed on the ruins of the old Fort, and is no longer extant.

EARLY MADRAS LODGES, 1792—1813.

No. 1	Coast of Coromandel.			Perfect Unanimity ..	199
,, 2	,,	,,	,,	Carnatic Military Lodge of Vellore	398
,, 3	,,	,,	,,	Perfect Harmony, St. Thomas' Mount	419
,, 4	,,	,,	,,	Social Friendship, Madras ..	420
,, 5	,,	,,	,,	Trichinopoly ..	421
,, 6	,,	,,	,,	Social Friendship, St. Thomas' Mount	422
7	,,	,,	,,	Solid Friendship, Trichinopoly ..	481
,, 9	,,	,,	,,	Unity, Peace & Concord (1792) ..	574
,, 10	St. Andrew in the 19th Regt. of Foot, Madras ..				590
,, 11	*Philanphropists* in Scotch Brigade, Madras ..				591

See Madden: *History of Freemasonry on the Coromandel Coast*, (*Madras*, 1896).

CHAPTER III.

MASONRY IN CALCUTTA, 1774—1781.

THE remotest record of the Prov. G. Lodge of Bengal studied by Bro. A. D'Cruz in 1860 was dated October 12, 1774. On that date the Prov. G. Lodge, which used then to meet at the Old Court House, was composed of the following officers:

Samuel Middleton	..	P. G. M.
Charles J. Stafford Playdell	..	D. P. G. M.
Charles Cotterell	..	P. G. S. W.
Alexander Higginson	..	P. G. J. W.
John Miller	..	P.G. T.
Hercules Durham[1]	..	P. G. S.
Robert Dobinson	..	P. P. S. W.

On the 12th of October, 1774.

The Prov. G. Lodge was called upon to settle a dispute in the 8th Lodge, which had arisen out of a proposal (which had been passed by 8 votes against 6) to withdraw the privilege of honorary membership from certain brethren, on whom the honour had been conferred, on the ground that these brethren were able to absent themselves from the Lodge meeting without incurring any fine, and

[1] Hercules Durham was Counsel for the Crown at the Nuncomar trial at which he broke down physically, and left the cross-examination to be conducted by the judges.

might stand for office without having paid any subscriptions. The Prov. G. Lodge expressed its disapproval of the resolution and ordered the Lodge, at a full meeting, to reconsider the subject in the light of the opinion of Prov. G. Lodge.

At the same meeting, it was resolved that the Lodge at Dacca be required to return its Constitution, since, for one reason or another, it was unable to hold meetings.

6th of November, 1774.

A letter was read from the 6th Lodge, which the Secretary was desired to answer by acquainting that Lodge that their Constitution, though it named the first master, did not necessarily constitute him Master of the Lodge in perpetuity; nor did it preclude the regular annual election of new officers for the Lodge.

Lodge No. 2 presented its Master Elect, Bro. William Young, on the 14th of December 1774, and he was duly installed. At the same time, Lodge No. 1 presented its Master Elect, Bro. William Harwood, who was also installed, and nominated as his Senior Warden, the Revd. William Johnson,[1] at that time Junior Presidency Chaplain.

W. Bro. Gayland Roberts, Master of Lodge No. 11, then acquainted the Prov. G. Master that his Lodge had made choice of Bro. John Miller as its Master for the ensuing year. The Master Elect of No. 11

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1 W. Johnson was a very famous Calcutta personality. The gossiping account of him is amusingly but not very kindly given in Busteed's *Echoes of Old Calcutta*: a more truthful account will be found in Hyde's *Parochial Annals of Bengal*.

was thereupon installed, and nominated Bro. James Miller[1] as his Senior Warden.

A letter was read from the Grand Lodge at Chinsurah relating to the ill-behaviour of Bro. John Wamer Van der Velder, a member of one of its dependent Lodges.

It was resolved that there should be "a ball and entertainment in the usual way, *viz.*, a play at the theatre on December 28th, and a ball on the 29th."

Proceedings, December 22nd, 1774.

The Prov. G. Master appointed Bro. Henry Cotterell[2] to be Prov. G. S. Warden, and Bro. Edward Fenwick as Junior for the ensuing year. He then proposed that Mr. Justice Le Maistre,[3] "who is a Master Mason, should, in consideration of his rank and learning, be elected an honorary member of

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[1] James Miller, buried in the South Park Street Cemetery: "Here repose the earthly remains of Mr. James Miller, late Mint Master to the Honourable Company, who departed this life. 7th July, 1799, in the 57th year of his age. Wilson: *List of Inscriptions.*

[2] Churchwarden of St. John's in 1776—7. See Government "Consultations," Jan. 19, 1776. Member of Council, 1704.

[3] Stephen Cæsar LeMaistre, one of the first Judges of the High Cour died in Nov. 1777 and was buried in a tomb which never had an inscription. Busteed: *Echoes*, page 90. Le Maistre, it will be remembered, although not one of the three judges who sat in trial on Nuncomar, took a prominent part in the earlier stage of the proceedings. A Calcutta Mason of some renown, whose name does not occur in the Bengal Masonic records, was Sir John Day, Advocate-General. Sir John Day was entrusted to present a letter of congratulation from Grand Lodge of England to Omdit-ul-Omrah Bahadur, eldest son of Nawab of the Carnatic, on the occasion of his initiation into Freemasonry at Trichinopoly. At the grand feast in 1792, Sir John was "honoured with a blue apron, and the rank of a Grand Officer as a compliment for his meritorious services on this occasion." Day was one of the few mourners who attended poor Goldsmith's funeral. A portrait by Romney is a lasting memorial of the beauty of Lady Day. Preston: *Illustrations*, p. 220: Busteed: *Echoes*, 131 *et seq.*

the Grand Lodge ''—a proposition which was unanimously agreed to.

The Wor. Master of Lodge No. 11 nominated Pro. Ford as his Junior Warden.

The following were the arrangements made for the forthcoming festival :—

"There shall be no music for the procession to Church, but there shall be music for the procession to the ball.

"Tables to be laid for 300 persons.

"Bro. Guinaud to be requested to prepare a song both for the night of the play and the ball, with any other brethren who can sing, and to prepare the musicians for the procession.

"Particular invitations also to be sent to Mohamed Raza Cawn * and his two sons, and to the son of Meeran.

"General invitations to be sent to the ladies of Calcutta, with a request that those who are sisters, and don't receive blue ribbons, would send intimation thereof, that they may be sent.

"General invitations to be sent round to the gentlemen in Calcutta, and to the officers of the army, particularly those who are Masons, to apply to some private Lodge.

"Particular invitations with ribbons to be sent to all the sisters.

"A Grand Tyler to be appointed, and Tylers from other Lodges. The Stewards to be immediately appointed, and to provide themselves with tickets for the wine, etc., and to meet previous to the entertainment to settle all matters that there may be no confusion.

"Red aprons, red sashes, and white rods for the Stewards, with two blue rods and aprons for the Grand Stewards.

"Blue rod gilt, for the Grand Treasurer.

"As to the Procession :—The Apprentices, Fellow Crafts, and Masters without regard to Lodges, to march two and two, preceding the Grand Lodge in proper form.

"The play was put off to Thursday, the 29th, and the ball to the following day.

* The "black Zemindar of Calcutta."

"The Lodge No. 1 to furnish eight Stewards and Lodge No. 2 four. Bro. Macdonald to be grand Tyler.

Proceedings of December 27th, 1774.

A Deputation from the Grand Lodge of Chinsurah attended, consisting of

R. W. Leonard Verspych	Dy. P.G. M. of Chinsurah.	
,, Isaac Guerin	P. G. Secretary	,,
,, Frederick Schunam	P. G. Treasurer	,,
,, Dankleman	P. G. Warden	,,
,, Brues[1]	P. G. Master	,,

"The Lodge being opened in due form, Bro. John Cæsar Le Maistre was introduced by command of the M. W. Grand Master, and acquainted that the Grand Lodge, in consideration of his character and learning, had thought proper to confer on him the dignity of honorary member thereof, and Bro. Le Maistre accepted the said honour with suitable acknowledgments.

"The Procession to Church was formed at ¼ past 8 A.M. in the following order:—

Tylers of Private Lodges.
Two Stewards with their Rods.
Apprentices of all Lodges, two and two.
Two Stewards with their Rods.
Fellow Crafts, two and two.
Two Stewards with their Rods.
Treasurer and Secretary of No. 11.
Treasurer and Secretary of No. 2.
Treasurer and Secretary of No. 1.
Past Masters of Lodges.
Grand Tyler.
Junior Wardens of the three Lodges.
Senior Wardens of the three Lodges.

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1 Is this P. Brueys who was Governor of Chinsurah in 1783 ?

Past Grand Wardens and Honorary Members.
Grand Treasurer and Secretary.
Grand Sword Bearer.
Grand Wardens.
Deputy Grand Master.
Past Grand Master of Chinsurah. Grand Master. Deputy Grand Master of Chinsurah.

'The procession having reached the bottom of the stairs leading to the Church, the Brethren halted, and, dividing on each side, the Grand Master entered the Church, preceded by the Grand Sword Bearer and Wardens, and followed by the other members of the Grand Lodge and by the whole of the Brethren reversing the order of the procession.

"Divine Service was then performed, and a most excellent sermon was preached by Brother Johnson.

"The unenlightened part of the congregation having gone out, the Lodge was closed in due form."

Proceedings, December 30th, 1774.

At a meeting on Dec. 30th, 1774, there were present: The Most Wor. Grand Master, with the Grand Officers, Past Grand Wardens, and a very great number of the Brethren of the different Lodges in Bengal, including the Master and Wardens of the Lodge of Chandernagore.

"The Grand Master acquainted the Brethren that the play could not be performed.

"The Grand Lodge and all the Brethren, preceded by a band of music, then proceeded to the Court House,[1] in the same order as on St. John's Day. On their arrival in the ball-room, the Brethren of the private Lodges divided and moved up behind the ladies. The Grand Lodge walked up the middle of

1 On the site of the present St. Andrew's Kirk.

the room, and having seated the Grand Master, with the *R. W.* John Graham, Grand Master Elect, on his right hand, and the *R. W.* C. S. Playdell, Deputy Grand Master on his left, the Grand Officers and Brethren took their proper places, and soon after the minuets began, which being ended the company proceeded to supper after which the Lodge was closed in due form.

"About 60 ladies were present, most of whom wore ribbons as sisters of the honorable Order, and the county dances, etc., continued till 3 in the morning."

Thirty gold mohurs were transmitted to the Grand Lodge of England, half to be devoted to the Charity Fund and half to the fund for building a new hall. At this communication, the Provincial Grand Lodge passed a resolution of considerable interest to Masonic historians :—

Proceedings, February 15th, 1775.

"Taking into consideration the propriety of presenting concord and unanimity, the very essence and foundation of Freemasonry, recommended it to the brethren who call themselves 'Scott Elect,' that they do lay aside the wearing of red ribbons, or any other marks of distinction but such as are proper to the three Degrees, or to the Grand Lodge as such ; because the wearing of such ribbons and marks is objected to by some of the Brethren. The members present, who call themselves 'Scott and Elect,' immediately and cheerfully lay aside their ribbons, etc."

Lodge No. 11 sends a contribution of thirteen gold mohurs to the Charity Fund of the Grand Lodge of England.

May 24th, 1775.

The Master and Senior Warden of Lodge No. 2, being absent from Calcutta, and having omitted to appoint or nominate any brethren to act in their stead, and it being known that Brother James Stark had been duly nominated to be Junior Warden of the said Lodge, though not presented and sworn in, the Deputy Provincial Grand Master, by warrant dated May 24th, 1775, appointed the said James Stark, with the advice and approbation of the Provincial Grand Lodge duly assembled, to act as Master of the Lodge No. 2, to appoint two Wardens, and to work the Lodge, until the further pleasure of the Deputy Provincial Grand Master be signified."

September 20th, 1775.

The Deputy Provincial Grand Master (C. S. Playdell) announced the death of Provincial Grand Master Samuel Middleton.[1] In testimony of the respect in which the memory of R. Wor. Bro. Middleton was held, the Provincial Grand Lodge voted that his portrait be suspended in the room in which the Lodge was held. It was resolved that the Grand Lodge of England be addressed and asked to constitute and appoint Brother Playdell Provincial Grand Master in room of the deceased.

The Master of Lodge No. 1 nominated Brother Joseph Bernard Smith[2] as his Junior Warden.

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[1] John Graham (Member of Council, 1774) was elected in Nov. 1769, to succeed whenever R. W. Bro. S. Middleton should vacate his office, but Graham left India early in 1775.

[2] J. B. Smith in 1775 a "junior merchant in the Civil Service," served on the Jury in the Nuncomar case.

The Master of No. 2 nominated Brothers Thomas and William Harris, respectively, as his Senior and Junior Wardens.

November 8th, 1775.

A minute is recorded on the proceedings to the effect that, previous to the opening of the last Provincial Grand Lodge (September 20th), Brother Cotterell, S. P. G. W., expressed the opinion that he did not consider the Provincial Grand Lodge as then existing, since he conceived the decease of the Provincial Grand Master necessarily dissolved the Lodge. The Deputy Provincial Grand Master, not considering himself competent to decide that question, proceeded to open the Provincial Grand Lodge. Brother Cotterell, consequently refused to put on the jewel of his office, and withdrew.

Bro. Cotterell, however, attended the meeting held on the 13th December 1775, and resumed his office. He explained that, since expressing the doubts of the existence of Provincial Grand Lodge, he had found reason to modify his opinion to some extent. "The G. Lodge," he observed, "'having on an occasion confirmed the election of a Prov. G. Master,' I do not now apprehend the meeting of the Brethren as a Provincial Grand Lodge to be so irregular and censurable as I then did, and accordingly have attended the Secretary's summons, and again joined my brethren. But as I have not wholly withdrawn the opinions before submitted to the Brethren, I beg leave to move that my opinion and conduct on the occasion may be mentioned in our address to the Grand Lodge." It was thereupon resolved

that Bro. Cotterell, and any others who may choose to do so, should, at the next meeting, produce their opinions in writing for transmission to England.

December 13th, 1775.

Lodge No. 2 reported the election of Bro. Edward Fenwick to be their Master for the ensuing year. The cost of the portrait of the late Provincial Grand Master was estimated by the artist, Mr. Kettle,[1] at between 4,000 and 5,000 rupees. The price was considered exorbitant, but it was resolved that it should be paid "without hesitation."

Ordered that letters be addressed to all the Lodges in Bengal, acquainting them that on the second Wednesday of January next the Provincial Grand Lodge would proceed to the election of a Provincial Grand Master, to be offered for confirmation to the Grand Lodge of England, and inviting the private Lodges to depute their representatives to vote on that occasion.

December 20th, 1775.

Lodges Nos. 1 and 2 requested that a list of such members as were eligible to the office of Provincial Grand Master should be furnished to them.

Agreeably to the resolution passed at the meeting of December 13th, the following opinions were delivered by Bro. Cotterell, P. S. G. W., Bro. Williamson,[2] P. Dy. Prov. G. M., and Bro. James Miller.

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[1] A portrait of Sir E. Impey painted by Kettle is hung in the Calcutta High Court.

[2] G Williamson was "Vendu-master" of the H. E. I. C. *Cf.* Busteed: *Echoes*, p. 109, footnote. Seton Karr: *Selections from the Calcutta Gazette.*

BRO. COTTERELL'S OPINION.

"I have offered it as my opinion to the Brethren of the Lodge, that their existence as a Provincial Grand Lodge was doubtful, if it was not absolutely extinguished by the death of our late R. W. Prov. G. Master. It has been argued in opposition to this that the Lodge doth not become extinct, but that, in case of such an accident, the office reverts to the end of the year in like manner as is prescribed by the Book of Constitution for accidents of that kind happening in the Grand Lodge, and that then this Lodge has the power of election till the pleasure of the Grand Lodge is known.

"In proof of this an instance of election has been produced that has met with the confirmation of the Grand Master. To this instance I allow some weight, to wit, that the meetings of the officers and members of the Provincial Grand Lodge, under that denomination, have not been thought at home so irregular as to require the censure of the Grand Lodge, perhaps because the attachment the brethren in Bengal have ever shown to the honour and principles of the Craft might cause it, and made that be passed over in silence which was really irregular from the motive (*sic*); but I cannot give that great latitude of meaning to this instance which others of my brethren do, that it is a confirmation of their right of election in this Lodge, till the pleasure of Grand Lodge at home be known, and, of course, of the Lodges continuing to exist (except through favour) although the Prov. G. Master should demise or otherwise vacate his seat.

"Lodges exist by different means. The Grand Lodge is (as far as it is permitted to institutions supported by human industry and skill to be so) self-existent and coeval with the Light itself. Other Lodges hold by permission from it given by their respective Constitutions. Both these have a right to elect their own heads, and regularly exercise that right. Provincial Grand Lodges differ from them both, for it is expressly declared by the laws and Constitutions of the Craft, that the nomination and appointment of Prov. G. Masters, who alone are the heads of Provincial Grand

Lodges, is the prerogative of the Grand Master, and that such appointment is but during pleasure. No Lodge can exist without a head or master, whence the prescription in the Constitutions in the case of a Grand Master's death. Therefore the resumption of such deputed heads, when the nomination of a successor depends on the will of the Grand Master, is the abolition of the Lodge, and the death of the Prov. G. Master must be equally so, because the nomination and appointment, not 'the confirmation of the successor,' being the prerogative of the Grand Master, the Lodge can have no right to proceed to elect, for the election would be subversive of the prerogative.

"As the reasons I have above offered apply directly against the existence of this Provincial Grand Lodge under its present circumstances, and, of course, against any inference that may be drawn from forced constructions of particular passages in the constitutions and letters from the Grand Lodge that have been laid before this, I shall not take up the time of the brethren by discussing each apart. but on these arguments alone rest my opinion for the Grand Lodge of England to decide on."

BRO. WILLIAMSON'S OPINION.

"It is with the deepest concern I learnt upon my return to this country the loss the settlement in general, and w in particular, suffered by the death of the late worthy Prov. G. Master; and I cannot but lament to find upon joining this Right Worshipful Assembly that his demise has created doubts in the breasts of some of our Brethren as to the existence of this Grand Lodge, and our right of election, deeming that power to be solely in the hands of the noble and R. W. Grand Master of England. I shall, therefore, with your permission, deliver my sentiments thereon, deduced from facts, hoping thereby to satisfy those Brethren's doubts, and once more cement that harmony which I had the happiness to leave flourishing when I embarked for England in March 1771

So long ago as the year 1760 I had the honour to be Prov. S. G. Warden. At that period it was the custom to elect the

R. W. Prov. G. Master annually by the majority of the voices of the Brethren then present from among those who had passed through the different offices of the G. Lodge and who had served as Dy. Prov. G. Master: this mode having been adopted in order to put an end to the dissensions, heart-burnings, and jealousies which had existed on a former occasion to the prejudice of that harmony and concord which ought to subsist among Masons. This annual election, as soon as notified to the G. Lodge of England, was confirmed by the R. W. G. Master, without its having been thought an infringement of his prerogative. Our late R. W. Prov. G. Master received his election at our hands agreeable to ancient usage. He, however, esteemed the confirmation set forth in the Grand Secretary's letter of the 31st October, 1768, and the dispensation which accompanied it, to be a nomination during the pleasure of the R. W. G. Master of England, and thereby abrogated the annual election.

The Grand Lodge of England, upon reference to them of the dispute which subsisted here with respect to the appointment, of the Grand Officers and of the persons who should form Grand Lodge, directed us through their Secretary in the letter above quoted, to guide ourselves by the regulations contained in the Book of Constitutions, and in the postscript of the same letter confirmed our right of electing by pointing out to us who are qualified persons for voting at elections: that of the election of a Prov. G. Master being partly the matter then disputed. These several facts clearly evince our right. Consequently the demise of the Prov. G. Master cannot dissolve the G. Lodge, as the Book of Constitution which is recommended to us for our guidance in the regulations respecting the office of G. Master, directs what is to be done on such an occasion. That the power of appointing a Prov. G. Master, or of setting aside our election, appertains to the G. Master of England, no brother will deny. At the same time reason demonstrates the justice and necessity of our enjoying the right of election: otherwise masonry in these distant parts must be turned to chaos whenever the Prov. G Master dies or

quits this country, as no private Lodges can exist when the mother Lodge from which it derived its Constitution, and to whom it looks for support, is no more. Further arguments might be urged, but I flatter myself what I have now offered will be sufficiently cogent, and I will therefore trespass no longer upon your time."

BRO. JAMES MILLER'S OPINION.

It is much to be regretted that, though excellent in their nature, the general regulations for the Government of Masons, published by the order of the Grand Lodge, do not expressly administer to every possible exigency of a Provincial Grand Lodge—a circumstance which is particularly unfortunate to all such Lodges, as by reason of their distant situation, they have it not in their power to make a speedy reference to the G. Lodge of England. It then follows that this and other Provincial Grand Lodges must exercise a discretionary authority for their own guidance and the government of private Lodges subordinate to them, until the sentiments of the G. Lodge can be obtained in all such cases, and in all such emergencies as are not immediately provided for by the general regulations; and in so doing it is not to be dreaded that, whilst their conduct is guided by prudence, moderation, and due regard for the interests and honour of Masonry, they will ever expose themselves to, or incur the censure of an assembly formed on principles so liberal and benign as those of the Grand Lodge of England, whose endeavours have ever corresponded with its duty in the support and protection of that Society of which it is the supreme head, by encouraging the royal Art, by patronising Brethren of merit, and above all, by setting an example in every respect worthy of the imitation of Masons.

In the general regulations nothing is found concerning Provincial Grand Lodges but what immediately relates to the office of Prov. G. Master, the appointment of whom is said to be the prerogative of the Grand Master, and that, when so appointed, he is invested with the power and honour of a G. Master in his particular district. It may, however, rationally be supposed that the G. Master would never use this prerogative in an unlimited sense, but in cases when it might so happen that a Brother of eminence and ability in the

Craft was about to travel into distant countries, where no regular Lodge had been established, and where no Prov. G. Master had been applied for or appointed, in order that he, by virtue of his Deputation, might collect the brethren, constitute Lodges, and—in a word—put Masonry in such countries on a more respectable footing. Nor is it to be believed that the Grand Master would appoint any brother to the office of Prov. G. Master, even within the Kingdom, unless such brother had been elected or recommended by the Prov. G. Lodge whose chair might be vacant, or unless he personally knew him to be worthy of that honour, and competent to the several functions of the office to which he intended to raise him. With respect to this distant Lodge, it may be reasonably presumed that the *M. W.* Grand Master of Masons hath no personal knowledge of any of the brethren members thereof residing in this county who may aspire to the dignity of Prov. G. Master for Bengal, as would induce him to oppose his judgment to the general sense of the Lodge in favour of any particular brother. It, therefore, behoveth us, in order to ensure an eligible succession, to declare by recommendation or election—(words which are synonymous where, as in the present case, there exists an undisputed right of rejection)—the Brother of our choice in full Lodge assembled; and if we may judge of the future by the past, we have no cause to apprehend that such our choice will not be confirmed. But had the previous doctrine been received, that the dissolution of this Lodge was a necessary consequence of the death of our Prov. G. Master, we had justly been deprived of this invaluable privilege, the proper channel of information to the *M. W.* Grand Master of Masons would have been stopped up, and a door would have been opened for private canvassings and solicitations for the chair, alike repugnant to the spirit, and destructive of the prosperity of Masonry, the fatal result of which might possibly have been the appointment of some Brother whose chief merit might have consisted in plausibly setting forth his pretentions: for in such case, the Grand Master would have no other guide by which to determine his choice and he would doubtless accept of the best and only one offered.

"The general regulations containing nothing concerning a Provincial Grand Lodge but what relates to its Master, it seems obviously

to have been intended that we should adopt such regulations as are applicable to, and were framed for, the Government of the Grand Lodge, being formed on the same model, though of subordinate rank. In that part which treats of the Grand Master, it is expressly provided by the 3rd Article that, "if the Grand Master dies during his Mastership, the Deputy shall assemble the Grand Lodge immediately, in order to advise together on the emergency, and that if no former Grand Master be found *the Deputy shall act as principal till a new Grand Master is chosen.*" In compliance with these instructions, did our Dy. Prov. G. Master cause this Lodge to be summoned some time in the latter end of August or the beginning of September last, to advise together on the emergency of the death of our late much beloved and deservedly esteemed *R. W.* Prov. G. Master Samuel Middleton, Esq. Many of the Brethren happening not to attend, the R. W. Dy. Prov. G. Master, deeming the occasion to be of too solemn and important a nature to enter upon business without the consent and advice of a great number of the members in Lodge assembled, dismissed the Brethren who had then attended, and ordered the Secretary to convene another Lodge, giving a much longer warning than usual, and informing the several members of the cause of this meeting at which their attendance was particularly required. Accordingly a much greater number of the Brethren than is customary did assemble, and the W. J. Past G. Warden having previously withdrawn from the Lodge-room, on the opinion that this Lodge had no longer any existence on the death of the late *R. W.* Prov. G. Master, the Lodge was opened in due form on the unanimous and opposite opinion that the several members of the Lodge are self-existent from the stations which they hold in their respective private Lodges, and that having a Dy. Prov. G. Master or any other Prov. G. Officer to take the chair, they might proceed to business without committing any irregularity in so doing, or infringing any of the known regulations of Masonry. Upon this occasion, amongst other matters taken into consideration, it was agreed to address the Grand Lodge of England, announcing the demise of our late *R. W.* Master and at the same time it was unanimously voted to recommend our *R. W.* Dy. Prov. G. Master to succeed to that office ; to which

mark of our affection and respect, unsolicited as it was. his Masonic virtues, not less than his unwearied and indefatigable attentions to the affair of this Lodge, most justly entitled him. The proceedings of this Lodge were read and confirmed in the next, at which, however, I had not the honour to be present, and yet it will be found by the proceedings of one or both of the last two Lodges, though inconsiderable in number, and by a small majority, that they have considered the proceedings of the abovementioned to be irregular, because that the several *absent* Lodges had not been particularly advised of the occasion on which the first of them was summoned ; a reason which will be found more specious than solid, if it be considered that there are but four absent Lodges, including the French Lodge at Chandernagore ; that each of these Lodges hath a right to appoint its representative to sit in the Prov. G. Lodge, whensoever they may think proper to do so ; that if such representatives had been duly made known to the Dy. Prov. G. Master, they would have been summoned in like manner as the Masters and officers of the several *present* Lodges ; that one of the absent Lodges, No. 8, actually was represented at the Prov. G. Lodge, held on the 20th September last, on the occasion of the death of our late Prov. G Master ; and, lastly, that there are but few, if any, instances, even on the most public and important occasions, of such a numerous meeting as then assembled. To the end, therefore, that the *M. W.* Grand Master of Masons may be duly apprized of our conduct, I now beg to move that a copy or circumstantial account of the proceedings of the Prov. G. Lodge, held on the 20th September last, may be transmitted to the Grand Lodge, containing a list of the several members then present, with their names and designations as Masons ; and also a copy or circumstantial account of the proceedings of the next succeeding Lodge but one, held on the 13th of December last.

At the same meeting (Jan. 10th, 1776), Bro. Edward Fenwick was installed as Master of Lodge No. 2, and nominated Bros. Harris and Jarrett to be respectively his Senior and Junior Warden.

Jan. 14th, 1776.

Bro. Williamson, P. Dy. Prov. G. Master, objected to the G. Treasurer and G. Sword Bearer voting at the election of a Grand Master. The 1st, 3rd, 6th and 10th Articles of the old Book of Constitutions published in 1756 by Bro. Anderson, were read, after which it was "almost unanimously" carried that these officers had no right to vote.

The votes for the election of a Prov. G. Master were then collected :—

Lodge No. 1 voted for Bro. Cotterell, Prov. G. S.W.
" " 2 " " Bro. Playdell, Dy. Prov. G. Master.
" " 11 " " Bro. Playdell.

Bros. Darrell and Fenwick respectively Prov. G. W. and Prov. G. J. W. voted—the former for Bro. Playdell, the latter for Bro. Cotterell. Bro. Playdell was declared duly elected, and received the congratulations of the Brethren.

Lodge No. 1 presented their new Master, Bro. Cotterell, who was duly installed. He nominated Bros. John Fortnam and Nathaniel Middleton[1] as respectively his S. and J. Wardens.

The Prov. G. Master then appointed his officers :

George Williamson	Dy. Prov. G.	Master.
C. Cotterell	Prov. G.	S. Warden.
Edward Fenwick	" "	J. "
Thomas Craigie	" "	Treasurer.
Joseph Bernard Smith	" "	Secretary.
Clement Francis	" "	Sword Bearer.

[1] Probably the Nathaniel Middleton sent by Warren Hastings to Lucknow. *See* Busteed, *Echoes of Old Calcutta*, p. 306, for an account of "Memory Middleton."

The new Prov. G. Secretary was desired to appoint an assistant on a salary of Rs. 25 a month.

March 13th, 1776.

Bro. James Miller, Senior Warden, who for some time past had been in charge of Lodge No. 11, represented that, as there were very few members of his Lodge present at Calcutta, no meeting could be held, and he therefore proposed to deposit the Constitution in the custody of the Prov. G. Lodge, until such time as there should be a sufficient number of brethren present to enable him to re-assemble the Lodge. The Prov. G. Master signified his pleasure that Bro. Miller should retain the Constitution in his own hands for the present, taking care to apprise the Prov. G. Lodge from time to time of the state of the Lodge.

May 8th, 1776.

A letter was read from the "Grand Lodge of Solomon at Chinsura," complaining of on Richards, a Frenchman, "making Masons unduly." A letter was ordered to be written in reply, "thanking the Grand Lodge of Chinsura for the information, and stating that to prevent such abuse in future the different Lodges under our Constitution have been warned not to admit any people, except our own nation, unless well vouched for, or particularly recommended." John Richards, Joseph Littard, and—Busch were called in, and, not denying the charge alleged against them were expelled the Society.

October 2nd, 1776.

A letter was read from Bro. Hunter, of Dacca, expressing his own willingness to pay the assessment of Rs. 50

fixed by the Prov. G. Lodge as the amount to be paid by each member of a country Lodge towards the cost of the late Prov. G. Master's portrait; but stating that he "cannot get any other of the members to comply, or even hold a Lodge." "Ordered —that the Secretary do send a man to Dacca, with a letter to Bro. Hunter ordering him, as the members are so refractory, to resign his Constitution into the hands of the man so sent to receive it."

A letter was also submitted from Bro. Lapland, Secretary to Lodge No. 3 at Patna, complaining of the Lodge having been taxed so arbitrarily for the portrait, but expressing their readiness to raise the amount required by voluntary subscriptions among themselves. They were ordered to be informed "that the Grand Lodge did not mean to tax them in the mode they mention, but simply fixed the amount according to the proportion agreed upon by the Calcutta Lodges."

Dec. 11th, 1776. The Prov. G. Secretary reported the receipt of the Dacca Lodge. He also reported that the subscriptions for the portrait amounted to Rs. 3,732, of which sum Rs. 2,200 had been contributed by Lodge No. 1, and Rs. 1,000 by Lodge No. 2.

Dec. 27th, 1776. Bro. John Fortnam was installed as Master of Lodge No. 1, and nominated Bro. Clement Francis to be his Senior Warden. Bro. Hamilton Bird was "requested to prepare odes for the Anniversary Entertainment, and to present the compliments of the Grand Lodge to any brother he may select to assist him."

Jan. 2nd, 1777. Bro. John Lloyd was installed as Master of No. 2, and nominated Bros. William Jackson and William Larkins to be his Senior and Junior Wardens, respectively.

Jan. 9th, 1777. Bro. Fortnam, W. Master of Lodge No. 1, nominated Bro. J. J. Keighly to be his Junior Warden.

The Secretary was ordered to "write to the Lodges at Chinsura and Chandernagore, requesting the favour of their company, with such ladies of the Settlement as are sisters, to the Anniversary on the 28th instant."

Jan. 21st and 25th, 1777. Bro. Thomas Craigie, Prov. G. Treasurer, referring to the resolutions of the Prov. G. Lodge dated Jan. 14, 1776, disallowing the right of the Treasurer, the Secretary, and the Sword Bearer to vote at the election of a Prov. G. Master, raised the question whether he was a member of the Prov. G. Lodge or not. It was resolved at the following Meeting (Jan. 28th), that the privilege of voting at such elections should be restored to the officers abovementioned, pending the reply of the Grand Lodge of England to the reference made under date the 14th of January, 1776. The following appointments were made:—

Bro. E. Fenwick	- - -	Prov. G.	S. W.
,, John Mackenzie	-	,, ,,	J. W.
,, Thomas Craigie	-	,, ,,	Treasurer.
,, J. B. Smith	- -	,, ,,	Secretary.
,, Robert Jarrett	-	,, ,,	Sword Bearer.

The Secretary was ordered to summon the Lodges at the Presidency (Nos. 1, 2 and 11) to meet at the Theatre on Tuesday, the 28th instant, at 6 o'clock in the evening, to open their Lodges, and join in procession with the Provincial Grand Lodge to the Anniversary Entertainment at the Court House.

Letter to the G. Lodge of England, March 17th, 1777.

"We are sorry we cannot give the same favourable relation of Masonry under our Province. It has grown languid in the interior districts where Lodges are established by reason of the Brethren being, by their several callings, so dispersed as to prevent their assembling at all in some places, and seldom in others, for want of sufficient number to form a Lodge. This we premise, that you may not be surprised that our contribution this year to the Grand Charity from Bengal fell short of former years. However, from us you will receive 30 golden mohurs, as usual, to be allotted, £20 to the Fund of Charity, and £10 towards decorating the hall.

At our Anniversary held on the 28th January last, at which were present all the Foreign Lodges, and a numerous concourse of the Fraternity, the Deputy Prov. Grand Master, the Treasurer, and the Secretary were desired to resume their jewels: Edward Fenwick, Esq., was elected S. P. G. W., John Mackenzie, Esq., J. P. G. W. and Robert Jarrett, Esq., P. G. S. B., for the year ensuing. The Fraternity gave upon the occasion an elegant entertainment to the Settlement where harmony and good humour, the cemen of brotherly love, shone resplendent."

August 12th, 1777.

Bro. Craigie having died, Bro. William Larkins was elected Prov. G. Treasurer, Lodge No. 11, which had revived its energies, contributed Rs. 280 towards the cost of the late Prov. G. Master's portrait.

Dec. 8th, 1777.

R. Wor. Bro. Playdell resigned the office of Prov. G. Master, on the ground that the G. Lodge of England had

withheld their confirmation of his appointment, and had even omitted to reply to the part of the letter addressed to them which related to the subject—an omission "which he could not but construe into an affront and severe reflection upon him." He was, however, prevailed upon to resume office on the 22nd of the same month, on which occasion it was resolved to address the G. Lodge England again on the subject of his appointment. A Committee was appointed to prepare the letter "in which our sense of the slight passed on our Right Worshipful Master must be particularly expressed."

Dec. 22nd, 1777. Bro. William Jackson was installed as Master of Lodge No. 2, and nominated Bros. Edward Tiretta[1] and William Webber to be his Senior and Junior Wardens respectively. Bro. John Miller was installed as Master of Lodge No. 11, and nominated Bro. Gayland Roberts as his Senior Warden.

Bro. John Carmichael was installed as Master of Lodge No. 1.

Jan. 5th, 1778. The following officers were appointed:—

Bro. Geo. Williamson	Prov.	Dy. G. M.
„ John Mackenzie	„	G. S. W.
„ Simon Droz	„	„ J. W.
„ W. Larkins	„	„ Treasurer.
„ J. B. Smith	„	„ Secretary.
„ Robert Jarrett	„	„ Sword Bearer.

[1] A Frenchman, who in about 1788 was Superintendent of Streets and Buildings, and who founded the Tiretta Bazar, which was offered as a lottery prize when Tiretta went bankrupt.

The Provincial Grand Lodge, on the recommendation of the *R. W.* Prov. Grand Master voted relief to the widow of Bro. Durham, a Past Prov. G. Warden.

Feb. 4th, 1778. The Master of Lodge No. 1, nominated Bros. Henry Guinaud and William Cotes to be respectively his Senior and Junior Wardens.

It was decided that from March 1, 1778, the contribution of each member of the Prov. G. Lodge towards its support should be Rs. 10 per mensem, and the private Lodges were asked "to give their assistance as far as possible."

March 9th, 1778. The Prov. G. Master announced the receipt, at last, of his Patent of Confirmation from the G. Lodge of England.

March 27th, 1778. It was resolved that the constitutions of the Lodges at Patna, Burdwan and Murshedabad and those of the Lodges with the Brigades should be recalled, until the Lodges should think proper to resume them and correspond with the Prov. Grand Lodge.

April 19th, 1778. W. Bro. John Miller having resigned the Eastern Chair of Lodge No. 11, Bro. Gayland Roberts was installed in his place, and nominated as Senior and Junior Wardens Bros. James Miller and James Ross.

Bro. Bernard Messink was nominated by the W. Master of Lodge No. 1 Junior Warden, *vice* Bro. William Cotes, deceased.

The 7th and 10th of Sept. 1778.

The Provincial Grand Lodge was called upon to decide a serious dispute which had arisen between Lodge No. 2 and its Master, Bro. Jackson. The dispute hinged on the authority of the Master to prevent the assembling of a Lodge on a day which had been appointed at a meeting at which he was not present. The question was formally put from the chair—"Can a Lodge, legally assembled in the absence of the Master, convene on a future day without his concurrence." It was adjudged in the affirmative by all present, with the exception of Bro. George Williamson, Prov. Depy. G. Master, who conceived that the authority of convening a Lodge rested solely with the Master, and that no matter foreign to the object for which the Lodge was called, could be debated in his absence.

March 8th, 1779.

The following appointments were made :—

Bro. James Stark,	Prov.	G. S. Warden.
,, William Jackson,	,,	G. J. ,,
,, W. Larkins, re-elected	,,	G. Treasurer.

A contribution of 51 gold mohurs was made to the Charity and Hall Funds of the G. Lodge of England.

March 15th, 1779.

Bro. John Lloyd, Master Elect of Lodge No. 2, was duly installed. He nominated Bros. William Webber and Thomas Pottinger to be respectively his Senior and Junior Wardens.

March 29th, 1779.

The R. W. Bro. C. S. Playdell presided for the last time in Prov. G. Lodge. He died exactly two months later and was buried in the South Park Street Burial Ground. The following is a copy of the inscription on his tomb:—

Sacred to the Memory
Of Charles Stafford Playdell, Esquire,
Member of the Board of Trade,
Master in Chancery, and
Superintendent of Police in Calcutta,
Who departed this life on the 29th of May, 1779,
Sincerely and universally regretted
By Europeans and Natives.[1]

On the R. W. Master's death, measures were at once taken for the election of his successor. The Prov. G. Lodge addressed the several private Lodges on the subject, and furnished them with the following list of Brethren qualified for the vacant office:—

Bro. George Williamson.	Bro. A. Higginson.
,, H. Cotterell.	,, W. Harwood.
,, E. Fenwick.	,, Philip Milner Dacres.
,, John Stark.	,, John Mackenzie.
,, John Miller.	,, John Lloyd.
,, James Miller.	,, W. Jackson.
,, Simeon Droz.	,, Thomas Carmichael.
,, W. Young.	
,, W. Maxwell.	

[1] Busteed, *Echoes* (p. 117), gives some extracts from a charge sheet of C. S. Playdell in 1778. The sentences include rattans, slippers, cutting off of ears, thrashing through the streets.

Bro. Philip Milner Dacres was elected Prov. G. Master of Bengal and duly installed on November 4th, 1779. On this occasion Bro. Simeon Droz was appointed Dy. Prov. G. Master in the room of Bro. G. Williamson, resigned.

At the same meeting a question was raised as to whether each Lodge had collectively a single vote in the Prov. G. Lodge, or had the Masters and Wardens each their several votes. The alternative was adjudged to be the case; and it was further resolved that the Masters and Wardens of the several Lodges being members of the G. Lodge, should be regularly summoned, and that they should each contribute 10 rupees a month towards the support of the G. Lodge."

CHAPTER IV.

THE ABEYANCE AND REVIVAL OF PROVINCIAL GRAND LODGE, 1781—1785.

THE Prov. G. Lodge of Bengal, under the presidency of Bro. Dacres, had a very brief existence. It assembled for the last time on January 25th, 1781. Doubtless the war in the Carnatic which broke out about that time had much to do with its dissolution, and Masonry in India was very nearly swept away by it. Lodge No. 2 (afterwards *Industry with Perseverance*) alone of the Calcutta Lodges continued working. At its meetings on January 2nd, and 9th, 1784, Lodge No. 2 resolved to call a general assembly of the Craft "for the purpose of taking into consideration the present state of Masonry and of concerting and adopting measures to revive its ancient splendour in the Settlement." A Circular, dated January 9th, 1784, was accordingly addressed to the several Masters, Past Masters, and Master Masons in Calcutta, calling a meeting for Thursday, the 23rd instant, at 7 o'clock in the evening at the Harmonic Tavern. No record has been preserved of the proceedings of this meeting. The subject was, however, revived by Lodge No. 2 in a

letter to the G. Lodge of England, dated December 27th, 1784:—

"Peace being now happily restored to our Eastern Hemisphere, Masonry which, notwithstanding our most zealous endeavours to support it, had nevertheless suffered under the calamity of the war, is again beginning to revive.....

"We sincerely lament that since the departure of our late Provincial Grand Master, Philip Milner Dacres, Esq., no Provincial Grand Lodge has been held, nor any steps been taken for proceeding to the election of a new Provincial Grand Master; without which, and the regular meetings of the Provincial Grand Lodge Masonry in this part of the globe can never be restored to that ancient splendour and lustre which it had attained while our late Right Worshipful Grand Masters, Samuel Middleton and Charles Strafford Playdell, Esqs., held the chair. To effect this desirable purpose we are now going to strain every nerve and, if we prove successful, we hope that Masonry will soon again revive among us, and that as well our own as other Lodges will have annual opportunities of sending our small mites towards the support of the Craft."

The Lodge accordingly resolved, on January 5th, 1785, "that an application be made in writing to the Deputy Prov. G. Master, Bro. Droz,[1] requesting him to summon a Prov. G. Lodge for the purpose of electing a Prov. G. Master." Nothing, however came of this resolution, and the subject was reconsidered on June 29th, 1785. The Wor. Master (Honeycomb) suggested an application to the Grand Lodge of England, in the event of there being no other means of re-establishing the Prov. G. Lodge. Bro. John Miller remarked "that so long as

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1 In 1765 Samuel Middleton was chief, Dacres a councillor, and Simeon Droz an assistant at Patna Factory. Two years before, Mir Cossim had seized the then residents and murdered them in cold blood.

any private Lodge continues to preserve the light of Masonry the Provincial Grand Lodge cannot be extinct; because, as the Prov. G. Lodge consists of the present and past officers thereof, and of the Masters and Wardens of all private Lodges, the Master and Wardens of this Lodge, who have been so faithful to preserve the light of Masonry and the honour of the Fraternity, cannot have lost their rights and privileges. He, therefore, proposed "to apply to Bro. Droz, Depy. Prov. G. Master, and to press him to call a Prov. G. Lodge, if it should only be to deliver over his charge, which, if he should decline doing, that they take other means as may be proper to call a Prov. G. Lodge, and proceed to the election of a Prov. G. Master." This proposition was agreed to.

This last measure had the desired effect, for the Prov. G. Lodge was re-opened on July 18th, 1785, Bro. G. Williamson, P. Prov. Depy. Grand Master, presided on the occasion, with Bros. John Mackenzie and John Miller as Senior and Junior G. Wardens, and Bro. B. W. Gould, Secretary. Bro. Honeycomb, Master, and Bro. J. Burrell,[1] S. W. of Lodge No. 2, were also present. The meeting was held at the Harmonic Tavern.[2]

[1] Messrs. Gould and Burrell were a firm of auctioneers doing business in Bow Bazaar Street; over their premises they built a spacious Lodge Room.

[2] The Harmonic Tavern is described as at about this time "the handsomest house in Calcutta." It was opposite the old jail in Lall Bazaar. In 1787 the old jail was turned into a Printing Office. The Harmonic was next door to Burrell and Gould's, and consequently to the Lodge Room. The Harmonic was originally the home of a select Musical Society. In 1784 it seems to have been re-opened by a Mr. Creighton as a tavern. See Seton-Karr *Selections from the Calcutta Gazettes*, Vol. I, p. 55. *Calcutta Review*, Vol. XVIII, p. 292.

Bro. R. Tomlinson, S. W., and Bro. T. Macan, J. W. of Lodge No. 1, were introduced and asked "if they had held Lodges regularly for some time past, and since the departure of their late Master, Bro. Bernard S. Messink's departure.[1] They acknowledged that there had been a long interruption to their meetings, but remarked that it was in some measure owing to there having been no Prov. G. Lodge since Bro. Messink's departure, to which they could have applied for instruction and assistance. "Their excuse was admitted, and they were recommended to be more assiduous and industrious in the future."

The Prov. Depy. G. Master also suggested to the officers of Lodge No. 1 to call an early meeting for the election of a new Master, and to give him early intimation of their having done so, that he might convene a Prov. G. Lodge for the installation of the Master Elect, and also for the election of a Prov. G. Master.

August 30th, 1785.

Bro. Robert Tomlinson was installed as Master of Lodge No. 1. The Prov. Dy. G. Master, Bro. Williamson, caused to be read the following document, which he had received from the G. Lodge of England, constituting him Acting Prov. G. Master and directed that the Prov. G. Lodge be summoned to meet that day fortnight, for the express purpose of electing a Prov. Grand Master.

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1 B. Messink "had something to do with theatrical speculation on proprietorship." Busteed: *Echoes* (p. 168). As the founder of the short-lived paper called the *Indian Gazetteer*, Messink was ridiculed by the rival journalist Hickey as "Barnaby Grizzle."

"EFFINGHAM. A. G. M.

"To all and every, Our Right Worshipful, Worshipful and Loving Brethren, we Thomas Howard, Earl of Effingham, &c., &c., Acting Grand Master, under the authority of His Royal Highness Henry Frederick, Duke of Cumberland, &c., &c., &c., Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons—Greeting.

"Whereas We have received authentic information that, through the calamities of the late war, the Lodges in Bengal under our constitution and protection have ceased to meet; several of their records and jewels are lost; and the Brethren greatly dispersed; and, Whereas it has now pleased the Almighty Architect of the Universe to incline the hearts of the late belligerent Powers in India to Peace, and to cause hostilities to cease among them;

"Know ye, that We, being anxious to extend the blessings of peace, by re-establishing Our Lodges in India, and uniting Our Brethren under the peaceful and benevolent precept of Our Ancient Order, do, for that purpose and from the special trust and confidence we repose in the wisdom and ability of Our well beloved Brother George Williamson, Esquire, of Calcutta, by these presents, authorise and empower him to convene or congregate at such time and place as he may think proper so many of the Masters, Wardens, and Brethren (being Master Masons) of the Lodges now or lately existing within the Province of Bengal and its dependencies, as be possible; and Our will is, that the said Convention do proceed to consider of a brother of rank and ability to be

recommended unto us, and to whom we may, with propriety, delegate our high authority, by appointing him Our Provincial Grand Master for Bengal and its dependencies.

"And it is further Our will, and by these presents We do grant authority for that purpose to the said George Williamson, Esquire, to grant dispensation for the renewing, confirming, or constituting, of Lodges within the said District, until the appointment of a Provincial Grand Master, or the further signification of Our pleasure.

"And We do hereby require you, the said George Williamson, Esquire, to make known unto us, or Our successors for the time being, every act, matter or thing which may be done, performed, or determined on by virtue of these presents; also the Lodges confirmed or constituted and in general, the state of Our Fraternity within the said Province; that We may take such further measures for their prosperity as We may deem expedient.

"Given at London, under Our hand and seal of Masonry this 27th day of December A.L. 578; A. D. 1784.

"By the Grand Master's Command."

ROWLAND HOLT, *Deputy Grand Master.*

"*Witness,*

"WILLIAM WHITE, *G.S.*"

September 13th, 1785. The election of a Prov. G. Master was put off, by a resolution passed unanimous y, until that day two months.

October 31st, 1785. The Acting Prov. G. Master appointed the following officers :—

Bro. John Miller, Prov. G. S. W.
,, Hugh Honeycomb ,, ,, J. W.
,, J. Sherburne ,, ,, Treasurer.
,, B. W. Gould ,, ,, Secretary.
,, W. Hickey ,, ,, Sword Bearer

The Acting Prov. G. Master reported the receipt of an application from certain brethren at Futtehgurh for a constitution, and intimated his intention of complying with their request.[1]

November 14th, 1785. Bros. Mackenzie, Jackson, Stark, and Miller objected to the appointment of officers made at the last meeting for two reasons: firstly, the appointment had not been announced in the summons convening the meeting, and secondly, there were several Grand Wardens then in Calcutta, and as they had not been deprived of their offices, they were still in possession, and the appointment of others to take their places, previous to St. John's Day, or the election of a new Prov. G. Master was therefore unconstitutional and illegal. It was ruled by a majority that the appointments of October 31st last were null and void.

The Brethren then proceeded to the election of a Prov. G. Master. Four votes appeared in favour of Bro. Williamson, and six for Bro. Edward Fenwick, who was consequently declared elected. Four of the fourteen brethren present were apparently precluded from voting.

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[1] The List of Lodges in the G L. Almanack for 1792 gives Lodge. "No. 489 at Futty Ghur, Bengal."

CHAPTER V.

THE WILLIAMSON-FENWICK SPLIT.

THE warrant granted to Bro. Williamson had empowered him to act as Prov. G. Master until such time as the Brethren should, at a regularly assembled meeting, nominate a fit person to be appointed by the G. Master to fill the chair of Provincial Grand Master. Bro. Edward Fenwick had indeed been duly elected, but, too impatient to wait for his formal appointment by the Grand Master, he at once, supported by a majority, assumed the position of Prov. G. Master. Bro. Williamson, therefore, protested against the proceedings of November 14, 1785. In a lengthy minute, he contended that he had not been bound to confine his choice of brethren to fill offices in Prov. G. Lodge exclusively to those who were past officers; and he referred to the case of R. W. Bro. Dacres, who, on being elected Prov. G. Master in 1779, had not selected the past Grand Officers, but appointed brethren who had not served before in Prov. G. Lodge. The writer added that, as a matter of fact, he had offered office to several past Officers, but that they all had declined his offers, with the exception of Bro. Miller, who at the

eleventh hour reconsidered his previous refusal, and, although he now questioned the Acting Prov. G. Master's authority, had actually accepted the office of Prov. G. S. Warden. He (Bro. Williamson) protested against Bro. Fenwick's election on the ground that four of the brethren possessing the privilege of voting—the Prov. G. Treasurer, Secretary, Treasurer and another—had been denied their right,[1] and that two of those who had voted—the S. and J. Wardens of Lodge No. 1—had not at the time been formally installed. Finally, he pointed out, whilst pending Bro. Fenwick's confirmation as Prov. G. Master by the G. Lodge of England, his own warrant as Acting Prov. G. Master was in force, and that, for the present, no one but himself could exercise the powers of Prov. G. Master.

March, 17th, 1786.

Bro. Fenwick's party, being the majority, proceeded to instal the Prov. G. Master of their own choice. Bro. Fenwick thereupon, appointed:

Bro. John Mackenzie	.. Prov. G.	Dy. M.
,, John Miller	.. ,, ,,	S. W.
,, Hugh Honeycomb	.. ,, ,,	J. W.
,, Blissett William Gould	,, ,,	Secretary.
,, Joseph Sherburne[2]	.. ,, ,,	Treasurer.
,, John Burgh	.. ,, ,,	Sword Bearer.

Lodge No. 2 present Bro. James Forbes, their Master Elect, who was installed in due form. He

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[1] Here Nemesis came in. See above p. 25.

[2] Appointed "Scavenger of the Town of Calcutta" in 1785—(Seton Karr: Selections, Vol. I, p. 115)—a plain spoken designation of the sanitary officer. In 1787, Sherburne was Collector of the 24-Pergunahs.

nominated Bros. Henry Swinhoe and B. W. Gould to be respectively his S. and J. Wardens.

One committee was appointed to inspect and report upon the records of the Prov. G. Lodge, and another to report on the finances.

A letter was ordered to be written to the G. Lodge of England, notifying the re-establishment of the Prov. G. Lodge, and the election and installation Bro. Edward Fenwick as Prov. G. Master of Bengal.

In the meanwhile, Bro. George Williamson was putting into execution the powers which he undoubtedly possessed under the Warrant of the G. Lodge of England. The old Lodge No. 11 among the Bengal Artillery in Fort William, had, at the restoration of peace, re-assembled, and Bro. Williamson had, on December 10, 1785, reconstituted the Lodge as "No. 14 of Bengal."[1] Similarly in November 1787, he granted a constitution to a "No. 12 of Bengal" a Lodge which had been originally granted a warrant by S. Middleton in December, 1773. This Lodge is said to have "been held by non-commissioned officers in the, and Privates belonging to the Third Brigade."

April 24th, 1786.

A letter was received from the Masters and Wardens of "a Lodge styling themselves Lodge No 14,"[1] to which the Prov. G. Secretary was directed to reply "that as it does not appear on the records of the Prov. G. Lodge that such a Lodge is in existence, they are command-

[1] Subsequently with Lodge *Humility with Fortitude.*

ed to attend the Prov. G. Lodge at their next meeting, and bring with them their constitution, that it may be registered on the proceedings of the Grand Lodge." This was the Lodge recently re-constituted by R. W. Bro. Williamson.

June, 1st, 1786.

A letter was received from the "Hall Committee," appointed by Lodge No. 2, "for the purpose of erecting a building for the general use and convenience of the Society, and also for establishing some permanent fund of charity for the benefit of distressed brothers." The Prov. G. Master directed a reply to be sent to the Committee, expressing the entire approbation of the Prov. G.Lodge of so laudable a design, and assuring the Committee "that they have not only the sanction of the Prov. G. Lodge as requested by their letter, but that they may depend at all times on the utmost assistance and support of this Lodge in promoting so very desirable a purpose."

Bro. Miller, Prov. G. S. W., presented the Prov. G. Lodge with a mahogany pedestal emblematically inlaid with ivory.

June 24th, 1789.

Bros. Sherburne and Burgh having resigned their offices, Bros. John Moubray and John Haldane were respectively appointed Prov. G. Treasurer and Prov. G. Sword Bearer.

On the proposition of the Prov. G. Master, it was resolved that a Stewards' Lodge be established. Bro. John Miller, Prov. G. S. W., was unanimously elected to be the first Master.

The contributions of the members of the Prov. G. Lodge were fixed on the following scale from June 1st:—

Prov. G. Master	..	Rs. 32 per mensem.
,, Dy. G. ,,	..	,, 25 ,, ,,
,, G. Wardens	..	,, 16 each,
Past G. Wardens .. ,, ,, Treasurer .. ,, ,, Secretary ,, ,, Sword Bearer		,, 12 ,, ,,
Master and Wardens of Private Lodges	..	,, 30 each Lodge.

July 18th, 1786. Bro. Mackenzie, Prov. Dy. G. M., objected to that part of the proceedings of the last meeting which related to the establishment of a Stewards' Lodge, observing "that the measure, if carried into execution, would not only be a violent innovation of the invariable constitution of this Lodge, but also an unmerited insult to Lodges Nos. 1 and 2. The proposition was therefore put to the vote, that a Stewards' Lodge should be established, and it was carried by five votes against four. On the motion of the Prov. G. Master, it was resolved "that a license should be issued under the seal of the Prov. G. Lodge to the Prov. G. Master and his officers, to hold occasional Lodges for making, passing, and raising Masons, as, by the rules of the Stewards' Lodge, that Lodge cannot make, pass, or raise."

October 23rd, 1786. A Dispensation was granted to the Junior Warden of Lodge No. 2 to hold the Lodge during the absence of the Master and Senior Warden.

"That a festival be held on St. John's Day, and that all the Foreign Lodges and sisters of the Foreign Settlements be invited to it."

November 24th, 1786—Resolved.

An application from some non-commissioned officers and soldiers at Cawnpore for a new Constitution—their former Constitution having been destroyed—was ordered to be complied with, on their remitting the sum of five guineas for the benefit of the Charity Fund of the Grand Lodge of England.

Lodge No. 1 presented their Master Elect, Bro. Thomas Graham. He was installed, but only to resign immediately. Bro. Thos. Call was elected and installed in his stead, but also resigned. Bro. Turner Macan was subsequently elected and installed in the Chair of Lodge No. 1.

December 2nd, 1786.

The Prov. G. Master reported the receipt of an application for a Constitution from certain brethren attached to the 4th Army Brigade at Futtehgurh.

December 4th, 1786.

Wor. Bro. T. Macan, Master of Lodge No. 1, nominated Bros. William Hickey and Robert Haldane as respectively his S. and J. Wardens.

December 12th, 1786.

Wor. Bro. B. W. Gould was installed as Master of Lodge No. 2, and nominated Bros. Francis Wilford

and Benjamin Giraud[1] as his S. and J. Wardens respectively.

The Prov. G. Master then nominated the following as his officers :—

Bro. Thomas Graham	Prov. Dy. G. Master.	
„ John Miller	.. „	G. S. W.
„ Thomas Call	.. „	G. J. W.

Bro. Honeycomb was appointed Master of the Stewards' Lodge, and nominated Bro. Tiretta his Warden.

December 19th, 1786. The Prov. G. Master, accompanied by his officers visited Lodge No. 1, and expressed great satisfaction at the flourishing state of the Lodge.''

December 22nd, 1786. The Stewards' Lodge and Lodge No. 2 were similarly visited. The Prov. G. Master expressed his peculiar satisfaction at the state of Lodge No. 2, which ''had continued to work with great zeal and perseverance under great and long continued disadvantages.''

December 27th, 1786. The Prov. G. Lodge, accompanied by the private Lodges, went in procession to St. John's where the sermon was preached by Bro. the Rev. William Johnson.

January 8th, 1787. The ball, originally arranged for St. John's Day, had been postponed till January 8th. A deputation, consisting of the Prov. G. Master, the Prov. Dy. G. Master, and the

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1 I wonder whether this was the Gairard who was wont to give "Vauxhal exhibitions of fireworks'' in 1788, and whose wife was maltreated by *badmashes* at Lucknow in 1792. See Hill: *Life of Gen. Claud Martin* p. 107. Seton Karr: *Selections*, Vol. I, p. 291.

Prov. G. S. and J. Wardens had been appointed "to wait on the Governor-General, Lord Cornwallis, to request his permission to make use of the Old Court House on the occasion, to request the honour of his company, to enquire if he was a Master Mason, and if so, to invite him to take the place of the Prov. G. Master in the procession, and to preside at the supper."

Apologies were received from the Governor of Chinsurah (Bro. Titsingh) and the Governor of Serampore (Mr. Le Fevre) for their inability to attend the festival.

The Prov G. Lodge, accompanied by the Stewards' Lodges, Lodges Nos. 1 and 2, and "several very highly respected brothers of the French Nation, walked in procession to the Old Court House, where the festival was held. The Brethren having paraded round the rooms, an ode was sung by Bros. Golding, Haynes, Carter, etc., after which the dancing commenced. The Governor-General, Lord Cornwallis, was present on the occasion.[1]

February 6th, 1787.

An application from "the late Lodge No. 12" for the renewal of their constitution was complied with. This Lodge, *Unanimity*, had been originally constituted in 1771, but had fallen into abeyance within a few months of its first meeting.

The Provincial Grand Master presented two large china bowls, with a Masonic emblems, to the Provincial Grand Lodge.

[1] In forecasting this occasion, the *Calcutta Gazette*, December 7th, 1786, writes: "The uncommon and indefatigable attention of the present Grand Master will, we doubt not, restore the craft in this country to its ancient splendour."

"We had the honour to address your Most Worshipful Lodge under date the 17th March, 1786, since which we have employed our best endeavours to promote the prosperity of the Craft. From the low state to which the Provincial Grand Lodge and the Society in general had fallen, it required great exertions to re-establish the Lodge, and to bring the Craft into a proper degree of estimation. It was thought proper, for the honour of the Society, to hold a festival, at which a ball was given to the sisters and to the other ladies and gentlemen of the settlement, and the brothers and sisters of the foreign factories were invited. However, different circumstances prevented our having the pleasure to see all the foreign brothers and sisters who were invited. But severa very eminent and greatly respected brothers of the French nation, who have attained to very high degrees in the Royal Art, did us the honour to assist on that occasion, and the Right Hon. Earl Cornwallis was pleased to grace the ball with his presence.

Letter to Grand Lodge, dated February 27th, 1787.

2. "The great convenience and advantage which, we understood, are derived to Grand Lodge in the general management of the affairs of the Society from the assistance of the Stewards. Lodge, induced the Provincial Grand Master to think that a similar establishment here would be a very great advantage to the Society in these provinces. He, therefore, proposed to constitute a Stewards' Lodge, which was agreed to, and the ceremony of constitution was performed on the 12th December, 1786. We hope that this Lodge will add not only to the honour, but to the advantage of the Society. Of the Lodges in these provinces, we believe all have ceased to exist, except the Lodges Nos. and 2, and one consisting of non-commissioned officers and privates belonging to the Third Brigade.[1] But application has been made for a new Constitution by our much respected brother, Colonel Christian Kenedson,[2] and several other very worthy brothers of the Fourth Brigade, which has been agreed to. Eight of the members of Lodge No. 12, consisting of handicraftsmen in

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[1] Apparently Lodge *St. George* founded in 1778 and styled by the Grand Lodge of England "No. 12 of Bengal."

[2] I cannot trace this name in the records

Calcutta, have applied to have their old Constitution renewed, which has been complied with.

3. "During the time which has passed between the election and the installation of the present Provincial Grand Master, a Constitution was granted in a very irregular manner by the Past Acting Provincial Grand Master to a Lodge consisting of non-commissioned officers and privates in Fort William, but no record thereof has been found, neither was the ceremony performed of constituting that Lodge.[1] This prevented that Lodge from coming properly under our notice. However, as the members thereof could not be sensible of any irregularity in that business, we will rectify what has been defective, and establish them properly as a regular Lodge.

4. "We hope that several other applications will be made for Constitutions for Lodges at different stations, to the establishment of which we will give all the encouragement and assistance that we possibly can.

5. "In consequence of the Past Acting Provincial Grand Master's letter of March 17th, 1786, to the Right Honourable and Most Worshipful Brother, the Earl of Effingham, then Acting Grand Master, a copy of which he sent us that evening, we had the pleasure to address you a short letter on the 18th of that month. It was our intention to have written to your Most Worshipful Lodge long ago, respecting Bro. Williamson's conduct, but the brothers who were members of the Provincial Grand Lodge, who attended the re-establishment thereof, and are best acquainted with what passed relative thereto, have been so engaged with their own affairs, that they have not been able to attend to that matter till now, and even at present they find they cannot enter into all the minute particulars of that business. We must, therefore, content ourselves with as short a statement of it as we can give, and from that, and Bro. Williamson's own conduct, we trust you will have sufficient ground to determine on this disagreeable affair, and we hope our conduct will meet with your approbation. We are extremely sorry to inform you that Bro. Williamson has fallen into great difficulties as to fortune and

[1] A new warrant given to the old No. 11.

situation, and that he has for some time been absent from Calcutta. His being in such circumstances will incline us to say no more than shall be necessary to vindicate ourselves and to support our honour.

6. "It appeared that Bro. Williamson conceived so much disgust on the election of Bro. Dacres, when he himself expected to have been elected, for, from that time, he, in a manner, renounced the Lodge, and desired no longer to be looked upon as a member of it. Had he shown a proper disposition, and more attention to the welfare of the Fraternity than displeasure at his disappointment, the Provincial Grand Lodge would probably not have fallen so low as it did; for it is with concern that we acknowledge that Bro. Dacres held only one Lodge after the one in which he was installed. The Master, officers and members of Lodge No. 2 held several consultations with some former Provincial Grand Officers about the means of restoring the Provincial Grand Lodge. They conceived it was proper, and they did call upon Bro. Williamson for his assistance on that occasion, which he very readily gave. However, had he declined doing so, that would not have prevented the great and necessary work; for, from a regulation in the Book of Constitutions, we conceived that while any of the established members of the Grand Lodge remained, they had a power to re-establish it; and that power was corroborated by the assistance of a Lodge which had worked with great industry and perseverance during the distractions of the time, and preserved the Light of Masonry, while most of the other Lodges in these provinces were lost. This power was exercised, and we conceive it to be of the utmost importance to the Society in these provinces that it should be exercised whenever occasion may require it; for such an occurrence of circumstances may happen as, without this power to prevent it, may totally extinguish the Light of Masonry.

7. "In this manner was the Provincial Grand Lodge re-established, and two meetings were held before Bro. Williamson produced the Constitution appointing him Acting Provincial Grand Master. Before he received that, he acted with the Lodge and as a member thereof; but, immediately after he had received it, he adopted a conduct exceedingly different. He assumed a

total independence of, and authority over, the Lodge, which is not given by the Book of Constitutions and which, for these twenty years past, have neither been exercised nor claimed by any Provincial Grand Master. This gave much dissatisfaction to the members, who asserted their right to elect their Provincial Grand Master. Bro. Williamson did all he could to get elected, and consented to the election, at which he himself voted. The majority was for our present Provincial Grand Master, which seemed to give great dissatisfaction to Bro. Williamson. He then claimed to act under the power which he had received, until the choice should be confirmed by your Most Worshipful Lodge. But his conduct had given reason to suppose it would be a great prejudice to the Society if his claims were admitted, and a majority showed their intention to have the Provincial Grand Master Elect installed as soon as he should arrive in Calcutta. Bro. Williamson seemed determined to oppose this. He carried away all the records, the papers, and the seals, which ought to have remained in charge of the Secretary, and kept them at his own house. He entered the proceedings of the Lodge, in which the present Provincial Grand Master was elected, after his own fancy, and therein stated circumstances and arguments which did not pass in the Lodge. By the regulations, a Lodge ought to have been held once in a month, and he was repeatedly called on to hold Lodges, which he declined compliance with, and by his detaining the records, he put it out of the power of the other members to hold one properly; nor was there any Lodge held from the 14th November, 1785, to the 17th March, 1786, when several members insisted that one should be held for the purpose of writing to your Most Worshipful Lodge. Yet during that interval he assumed the power of the Provincial Grand Lodge, and constituted a private Lodge, which we conceive could only be done by the Provincial Grand Lodge assembled in due form; but we found no memorandum of this Constitution, nor the application on which it was granted, in the records of the Lodge. On the evening of the 17th March, he sent the escrutoire (*sic*), with the records, he desiring to be excused on account of indisposition. Immediate search was made for the seals, but neither the great seal nor the small one was found in the escritoire, nor has either of them been obtained

though several applications have been made for them. The Provincial Grand Lodge proceeded that evening to install the present Provincial Grand Master, since which Bro. Williamson has never once attended, and he has desired that he may not be looked on as a member of the Lodge.

8. "We cannot help remarking on his having written to your Most Worshipful Lodge, without the participation or knowledge of the Provincial Grand Lodge, which we conceive to have been improper and as his letter contained accusations, his doing so was most unfair and uncandid. It was the more so, as we had not then time to state what we had to say in our own defence. The proper and more manly way would have been for him to have attended and recorded his sentiments in the proceedings. We have reason to suppose that he corresponded with your Grand Secretary during the time the Provincial Grand Lodge ceased to meet; that not having attended any Lodges from the election of Bro. Dacres till July 18th, 1785, his representations may not always have been exact; and that on these representations the power he received was sent him. That those whose duty it was to have upheld the Lodge were unpardonably negligent, we must acknowledge; and we are extremely sorry for it. Bro. Williamson was all the time in Calcutta; had he shown himself to have been as strongly inspired by a regard for the honour of the Provincial Grand Lodge, and for the prosperity of the Society in general, as he was by displeasure at the disappointment of his ambition, he might have contributed, and he ought to have endeavoured, to have saved the Lodge from the state into which it fell. With respect to the other brothers now here, who were members of the Provincial Grand Lodge at that time, from the different circumstances and situations in which these were, we do not conceive that any fault could be imputed to them. This state of circumstances we hope will justify the then members of the Provincial Grand Lodge from the accusations of Bro. Williamson. The business of the Lodge has, since the installation of the present Provincial Grand Master, been carried on with regularity and success, and it shall be our study and most earnest endeavour to merit your confidence and approbation in all our future proceedings. From what has passed, we most earnestly request that your Most Worshipful Lodge will

discourage all correspondence or communications in which the proceedings of the Lodge may be censured or found fault with, if they shall be without the knowledge of the Lodge. We also request that no Provincial Grand Master may be appointed, or receive a Constitution, unless he shall have been duly elected by the Lodge. We must ever be the best judges of the person who is placed in the Chair of Solomon, and if a stranger should be appointed, or some person who would not have been the object of our choice, the circumstances must be extremely prejudicial to the interests of Masonry in these provinces.

9. "While we make this request, we must acknowledge the goodness of your Most Worshipful Lodge in granting a power to Bro. Williamson to re-establish the Provincial Grand Lodge, which you had reason to suppose was totally annihilated, and in directing him to proceed to the election of a proper person for the office of Provincial Grand Master. Your directions were obeyed, and you may now be assured that we will ever consider the honour of the Provincial Grand Lodge, and the welfare of the Society in these provinces in general, in the object of our future choice.

(Signed) E. Fenwick, P. G. M.
Thos. Graham, D. P. G. M.
John Miller, S. P. G. W.
Thos. Call, J. P. G. W.
John Moubray, P. G. T.
J. Cheap, P. G. S.
John Haldane, P. G. S. B.

Postscript.—We observe in the quarterly accounts sent out by your Most Worshipful Lodge, notifications sometimes given of Brethren expelled the Society. And we have been informed that it is an established custom in Masonry that a brother being expelled by a private Lodge is thereby excluded the Society. This information we cannot doubt of, as it comes from old and experienced Masons, and who have filled stations in Lodges of eminence, but we do not find any particular regulations respecting this in the Book of Constitutions. Yet it is a matter which we conceive deserves a particular and an explicit regulation.

We request to know on what principle an expulsion from a particular Lodge becomes a general exclusion; and whether a brother who, being a member of two Lodges at the same time, shall be expelled from one of them, is thereby excluded from the other and the Society in general. We request full and particular explanations on this head, and we submit it to your Most Worshipful Lodge whether it may not be proper to insert a particular regulation relative thereto in the next edition of the Book of Constitutions.

Letter of March 2nd, 1787.

The Provincial Deputy Grand Master and the Provincial Grand Officers, and the members of Lodges Nos. 1 and 2 addressed the Grand Lodge of England, expressing their attachment of Bro. Fenwick, and soliciting the confirmation of his election.

Lodge No. 12 sent a contribution of 12 gold mohurs to the Charity Fund of the Grand Lodge of England.

Letter of March 27th, 1787.

To the Provincial Grand Lodge of Madras, introducing Bro. Hugh Gayer Honeycomb (Secretary to the Commissioners of Police), Master of the Stewards' Lodge:—

"A correspondence with your thrice Right Worshipful Lodge is what we have frequently thought of and wished for. This commencement of it gives us much pleasure. We will be happy to hear from you. We hope the correspondence will be continued, and that the fraternity may derive advantage from it. Should any Masons from your province, distinguished by their merit, zeal, or station, come to this place, if you will introduce them to us, we will receive them with all due cordiality and paternal affection. We earnestly wish a continuation of honour and prosperity to your thrice Right Worshipful Lodge and success to all the Lodges under its jurisdiction.

May 1st, 1787.

The Prov. G. Lodge was removed to the new rooms built over the premises of Messrs. Burrell and Gould, in the Lall Bazaar, nearly opposite the present Office of the Commissioner of Police.

Letter of the Grand Lodge of England, March 24th, 1787 *

"To Edward Fenwick, John Mackenzie, John Miller, H. G. Honeycomb, and William Jackson, Esquires.

"Sirs and Brothers,

"I have it in command to acknowledge the receipt of your favour of the 17th and 18th March, 1786, and to express to you the concern of the Grand Master here at the difference that appears to subsist among the brethren in Calcutta, which have operated so far as to impede the good purposes intended by the Commission sent out to the R. W. Brother George Williamson, for renovating the Provincial Grand Lodge of Bengal, which had long been dormant.

2. "Bro. Williamson, in compliance with the directions contained in the last paragraph of that Commission, has transmitted home copies of the minutes of the proceeding under it, signed by the Provincial Grand Secretary, and also copies of the correspondence on the subject between you, gentlemen, and him. Upon the most attentive and candid perusal of these documents the Grand Master does not see any reason to disapprove of the conduct of Bro. Williamson. It was his unquestionable right to call to his assistance, as Provincial Grand Officers, such brethren as he thought proper and best qualified for the respective duties of the Lodge, without regard to their former situations; and the Provincial Grand Lodge, on November 14th, 1785, were not competent to agitate any question as to his right of appointing these officers, much less to reject them.

3. "The reason urged against Bro. Williamson's appointment of officers, that several Provincial Grand Wardens were then in Calcutta and not disposed of their offices, is erroneous; for on such offices could exist where there was no Provincial Grand Master, and where the Provincial Grand Lodge had long ceased to meet. The further acts of that meeting in rejecting

* Entered on the Proceedings of Prov. G. Lodge, August 23rd, 1787.

the votes of the Provincial Grand Treasurer, Secretary, and Sword Bearer, would alone vitiate the whole proceedings in the nomination of Bro. Fenwick, as the suffrages of these brethren ought to have been received, not only from the example of Grand Lodge, but the practice of the Society in general. And as the minutes are silent with respect to the ostensible reasons for such rejections, we are here totally unable to conjecture upon what ground it could have taken place.

4. "It is with great concern we perceive the error into which the Brethren have fallen by the *election* of a Provincial Grand Master, instead of *recommending* to the Grand Master one proper for that office. The instalment of Bro. Fenwick without waiting for a patent, or any other notification of the Grand Master's pleasure, shows too much precipitation, and might have been avoided by consulting the Book of Constitutions under the head 'Provincial Grand Master,' or attending to the words or obvious meaning of the Commission sent to Bro. Williamson.

5. "The powers and dignity of a Provincial Grand Master are delegations of the Grand Master's high authority, and granted by him, *during his pleasure only*, to such respectable Brethren in particular districts as he may deem worthy of representing him, for the purpose of cementing the Brethren and more easily communicating with the Grand Lodge; but the Brethren of a particular province can have no powers of *election*. They may recommend, and their recommendations when conducted with general assent and harmony, will always receive the Grand Master's sanction and approbation. But in an *election*, the electors assert a *legal right*, which, in the present instance, cannot be pretended. The Grand Master's privilege must be supported, or his authority would be nominal, and the Society divided into a number of almost independent bodies. His prerogative ought to be dear to every brother who reflects on the government of the Society. It is the great link which unites all parts of a widely extended Society as one family. In his general superintending authority, the appointment of his officers and delegates is one of his greatest prerogatives, as it renders all accountable to him for their conduct. For these reasons and under these circumstances, you will naturally expect what I am commanded to inform you,

that the Grand Master cannot grant a patent to Bro. Fenwick as Provincial Grand Master for Bengal.

6. "The Grand Master has not the most distant idea of a personal objection to Bro. Fenwick, whose character and situation he respects. But the irregularities attending his nomination leave it in great doubt whether a majority of the brethren assembled and entitled to give their suffrages were in favour of Bro. Fenwick's nomination; and divided assemblies on such occasions do not encourage the Grand Master to exercise his prerogative in favour of either party.

7. "The Grand Master, desirous of giving time to the Brethren to reflect on the great injury which the Society must sustain by the existence of party dissensions, declines for the present to make any appointment of a Provincial Grand Master, in hopes that the Brethren will be more unanimous in their recommendation of a brother for that office. With this view, therefore, he is pleased to continue to Bro. Williamson the powers specified in the Commission sent to him, dated 27th December, 1784, till a proper recommendation arrives.

8. "It is but justice to Bro. Williamson to assure you that his Commission was unsolicited, and of which he had not the least previous intimation. It was sent to him on account of the rank he before held of Deputy Provincial Grand Master; and the zeal he had always shown for the Craft pointed him out as a very proper brother to be entrusted with such powers.

9. "That Commission cannot be said to be founded on false grounds, or secret information, when you, gentleman, declare in your letter of 19th March, 'It gave to us and all good Masons very great concern to observe the discontinuation of the Provincial Grand Lodge for *several* years, and the decay into which the Craft did fall in this country.' This is to the full as much as ever Bro. Williamson did write on the subject. The silence of the Provincial Grand Lodge for such a length of time was of itself a sufficient intimation that it was discontinued, and it was confirmed by every enquiry made of gentlemen on their return from Calcutta. A letter sent out in 1783, directed to the Provincial Grand Lodge. or the first assembling Lodge in Calcutta, was brought back; the brother who took it not being able, on enquiry, to deliver it accord-

ing to its address. Surely, then, there were sufficient grounds for the Commission to be issued, which was at once a proof of the Grand Master's wish for the renovation of the Provincial Grand Lodge, which was virtually giving them the power of electing that officer. A Provincial Grand Master has an undoubted power of himself to constitute a Lodge, and the delivery of the warrant is sufficient for that purpose, though the ceremony of constitution will always have a better appearance if the Grand Officers attend it.

10. "From the assurance in your letter of your earnest desire to restore the Society to its former honour and dignity the Grand Master trusts you will bury in oblivion all party jealousies and discussions, as the most certain way of effecting that desirable end. I beg leave to add that nothing will give greater pleasure to the Grand Master than to learn that harmony is re-established among the brethren in Bengal. They be assured that every indulgence in reason will be granted to them by him when their requests appear to be accompanied with a tolerable degree of unanimity.

11. "The thanks of the Society are due to our worthy and much respected Brother Honeycomb, whose endeavours and exertions in keeping alive the Lodge No. 2 during the distractions of the war, may be looked upon as the principal cause of preventing a total extinction of the Lights of Masonry in your part.

12. "As the whole of this letter may be considered as an answer more properly to the minutes of your Provincial Grand Lodge than to private letters, it has been judged proper to send a copy of it to the R. W. Bro. Williamson, he being so much concerned therein.

13. "Herewith I have the pleasure of transmitting to you the accounts of the Grand Lodge for the last year, and a Calendar of the Society for the present year, by which you will perceive the very flourishing state of the Society. We continue to receive from all parts the most flattering accounts of the prosperity of the Craft and those from Madras[1] are particularly pleasing from the spirit

[1] In 1786, ten years before the first secession in Calcutta, a union had been effected between the Atholl and the Regular Masons. Bro. [Lt.-Col.] Joseph Moorhouse had been "President of the Provincial Grand Committee" of the Atholls, and R. W. Bro. General Horne, Provincial Grand Master of the Regulars. The immediate result of this union was the opening of Lodge

and harmony with which everything is conducted there under General Horne.

(Signed) WILLIAM WHITE,
G. S.

FREEMASONS' HALL,
24th March, 1787.

Aug. 23rd, 1787. On the foregoing letter being read, Bro. Fenwick expressed his earnest wish to assist in everything which might be for the good of the Craft, and, in obedience to the pleasure of the Grand Master, he declared that he was ready to quit the chair, although he felt that, as the choice of the Provincial Grand Lodge, he had been slighted.

W. Bro. Macan, Master of Lodge No. 1, expressed his surprise and grief at the very small degree of estimation and regard evinced by the Grand Lodge for the Provincial Grand Lodge and Fraternity in this country. The Grand Lodge appeared to him to have to come to a decision on the accusations of Bro. Williamson, without waiting for the defence of the Provincial Grand Lodge. That decision was of the most rigorous and cruel kind, as it went to deprive the Masons in India of the privilege and right of electing their Provincial Grand Master—a right most precious to them as men and as Freemasons,—a right which he conceived to be, from reason and the nature of Masonry, inherent and inalienable—a right claimed and exercised by the Fraternity in England—a right exercised in this country for upwards of twenty years past on several different occasions, and never before questioned. He lamented the precipitancy with which the decision had been made, which, he conceived, must have arisen from some secret influence, and from want of a proper knowledge of the brother whom it was now proposed to force on us... Nothing could be so improper or dangerous to the welfare and even the existence of Masonry in this

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Perfect Unanimity. See Gould: *Military Lodge*, p. 168. The Madras Masons, however, continued to work the Atholl system while under allegiance to the Regular Grand Lodge.

part of the world as the appointing of a Provincial Grand Master in Europe to preside over us here. For, besides that the Gran Master cannot be perfectly acquainted with the temper and disposition of the person he appoints, he may be ignorant also of his situation and circumstances. Such is evidently the case as to Bro. Williamson, whose affairs have long been in a most anxious situation—who has been obliged for a long time past to live under a foreign jurisdiction—who cannot now come to Calcutta but on a Sunday, or, if he comes on any other day, is obliged to conceal himself during the day time and to be extremely cautious how he goes out even when it is dark.—Under such circumstances, it is as impossible for Bro. Williamson to perform the functions of Provincial Grand Master, as it is for the Most Worshipful Grand Master to wish to force such a person upon us. The Society can sustain no injury equal to the being compelled to receive in the highest station a brother in the position of Bro. Williamson. Bro. White's letter, moreover, seems to be written in a manner by no means consonant to the importance of the matter upon which it decides.

Bro. Macan therefore moved: "That it be put to the vote whether the said letter, which deprives us of our dearest and most valuable rights and privileges is authenticated in such a manner as to be admitted to operate to the destroying of those rights and the present Prov. G. Lodge, the members of which have zealously exerted themselves in its renovation, and have laboured to promote the prosperity of the whole Fraternity in this country with a degree of success which must give satisfaction to all good members."

Bro. John Miller, Prov. G. S. W., seconded the motion, and produced a precedent for authentication of the letter of the G. Secretary. "Upon a contest respecting the election of a Prov. G. Master, upwards of twenty years ago, a reference had been made to the M.W.G. Lodge, when, after hearing both parties, a decision was given in favour of the right of election. This decision was sent out by Bro. Thos. French, G. S., whose letter dated, Oct. 31, 1768, concluded with these words.—'That the authenticity of this letter may not be questioned, the Grand Lodge seal is hereto prefixed.'"

The question was then put to the vote, and it was carried by ten votes that the G. Secretary's letter was not properly authenticated for the important purposes it was intended to effect; only one brother, Bro. Gould, Master of Lodge No. 2, dissenting. The Prov. G. Master declined to give his vote. A Committee, consisting of the present and past Prov. Dy. G. Masters, the Prov. G. Treasurer, and the Prov. G. Secretary, was appointed to draw up a letter in reply to that of the G. Lodge of England.

August 30th, 1787.

Bro. W. Jackson and H. G. Honeycomb, who were not present at the last meeting, begged that their opinions on the G. Secretary's letter might be recorded on the proceedings of this Lodge. The former held that the seal of the G. Lodge was essential to render the letter authentic. He deemed Bro. Williamson unfit for so high an office, both on account of "the hastiness, impetuosity, and pride of his disposition" and "his want of rank and personal dignity and consequence in the settlement." He also alluded to Bro. Williamson's embarrassed circumstances as an additional objection to his appointment. Bro. Honeycomb, on the other hand, entertained no doubts whatever as to the authenticity of the letter, nor did he think it in any wise informal. He lamented the refusal of the G. Master to confirm the election of Bro. Fenwick, but as it was his (the G. Master's) sole prerogative to appoint to the high office of Prov. G. Master, the refusal to confirm the election left the Chair of the Prov. G. Lodge vacant.

The letter prepared by the Committee appointed at the last meeting, was then considered, and although five of the brethren objected "to its prolixity and wording," it was approved and ordered to be despatched.

1. "A letter has been received, signed William White, G. S., addressed to Edward Fenwick, etc, etc., which has by these brethren, been laid before the Lodge. This letter, were the contents unquestionable, is drawn up in such a manner that we cannot well judge what is from Bro. White himself, and what from superior authority, and it is wholly deficient as to the formal authenticity necessary in a decision on a matter of so much importance, not having the seal of the Grand Lodge affixed thereto. But as it relates not only to those brethren who are members of the Lodge, but to the Lodge itself, whose rights and even its existence, are affected thereby, the Lodge take upon themselves to reply to it, and will do so on the merits thereof, and as if it were deemed sufficiently authentic.

2. "We hope that it will be found that the disagreement in opinion at the election of Bro. Fenwick has not impeded the purpose intended to be served by the Commission sent out to Bro. G. Williamson. The Provincial Grand Lodge was restored before the arrival of that commission. Our best endeavours have been exerted since that time and with an unexpected degree of success.

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5. "We cannot help expressing the deepest concern to find the conduct of the then majority so fully decided upon and condemned on the *ex parte* allegations of Bro. Williamson, when the purport of our letter of March 21, 1786, was to request that no decision might be made until we could have time to defend ourselves, and expose the circumstances and motives on which our conduct was founded.....It is with the deepest regret we have to represent to our Most Worshipful and revered Mother Lodge this want of regard we conceive would have been shown to any brother whose conduct had been in question.

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25. "In our present situation, it becomes necessary for us to explain a little more fully what are our sentiments respecting our

rights as Freemasons, and our rights and privileges as a Provincial Grand Lodge. It is true we find in the Book of Constitutions, as well as in Bro. White's letter, that the appointment of a Provincial Grand Master is a prerogative, and not for life, but during pleasure. We have read this, but we felt not its effects, and therefore we thought not of it. Upwards of twenty years ago an election was made, though with some irregularity. However, the choice was approved, and the irregularity rectified, by a letter from Bro. T. French, *G. S.*, dated 31st October 1768. The Provincial Grand Lodge was then put on a proper footing, and everything conducted with the same order and regularity as in the Grand Lodge. Our most worthy and revered Bro. Samuel Middleton was repeatedly requested to continue to preside over us. On Bro. Middleton's declaring his intention to return to Europe, a very worthy and greatly respected brother, John Graham, was elected expressly to succeed Bro. Middleton, when he should depart for Europe. A patent was sent out to Bro. Graham precisely in the terms of his election. But Bro. Middleton remained in Bengal, and Bro. Graham departed for Europe before Bro. Middleton's death. On that event our right worthy and highly esteemed Bro. C. S. Playdell was elected, and he received a patent in consequence thereof. On his death Bro. Dacres was elected. We wish he had not [been]; for at a time when the war discouraged Masonry and dispersed the brethren, he totally neglected them. He never called a Lodge but once, so that no intimation was ever made of his election to your most worshipful Lodge.

26. "From so many precedents, none of which were ever questioned, we never doubted our right to elect. Private Lodges elect their masters, the confirmation of whom cannot be refused without good and sufficient reasons. The Grand Lodge annually elects the Grand Master. On what occasion, or by what authority, was made that regulation in the Book of Constitutions, which says the appointing a Provincial Grand Master is the prerogative of the Grand Master and during his pleasure, we cannot discover. Every law ought to be made for the benefit of those who are to be ruled by it. But surely the Masons of Bengal never assented to that law, nor can it be to their benefit to be governed by a person put over them by a distant authority, who may be

disagreable to them and unfit for the station. We cannot persuade ourselves to believe that it is the intention of the *M. W.* Grand Lodge, nor the wish of our Royal, Right Honourable, and Most Worshipful Grand Master to reduce to such a degree of slavery and debasement a number of men who have the honour and right to call them brothers. Though we have left our country for a time; yet we retain the sentiments and spirits of Britons, and we are fully persuaded that no gentlemen of liberal minds and proper spirits can ever submit to be ruled by so degrading a law.

27. "Our right to elect our Provincial Grand Master annually we look on as a right natural and inherent in us, and one of which we cannot be divested. We will always communicate our choice to the *M. W.* Grand Lodge, and request a confirmation thereof by patent, and, unless some very extraordinary circumstance should occur, we will not proceed to a new choice until such confirmation be received. This our fraternal affection, and our great veneration, and high respect for our parent Lodge will lead us to do. And we conceive this to be all the submission that can be reasonably required of us.

28. "With these sentiments, we repeat our request that a patent may be sent out for our present Provincial Grand Master Edward Fenwick, who was the object of our choice.

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(Sd.) E. Fenwick, *P. G. M.*
Thomas Graham, *D. P. G. M.*
John Miller, *S. P. G. W.*
Thomas Call, *J. P. G. W.*
William Jackson, *P. J. P. G. W.*
John Moubray, *P. G. T.*
J. Cheap, *P. G. S.*
John Haldane, *P. G. S. B.*
Daniel Stuart, *Junior Warden of Lodge No.* 2.
T. Macan, *Master of Lodge No.* 1.
R. Haldane, *S. W. of Lodge No.* 1.
Robert Ord, *J. W. Lodge No.* 1.
Robert Tomlinson, *S. W. of the Stewards' Lodge.*

(Sd.) William Golding. *Senior Deacon*[1] *of the Steward's Lodge.*
Isaac Humphreys, *Junior Deacon of the Steward's Lodge.*
Provincial Grand Lodge
of Bengal
in the East of CALCUTTA.
15th Sept., A. D. 1787.[2]

September 25th, 1787. Extract from a letter addressed by Lodge No. 2 to the Prov. G. Lodge. and dated September 15th, 1787 :—

"It is by no means our particular wish to have Bro. Williamson as our Provincial Grand Master. We have the highest veneration and respect for Bro. Fenwick, and we declare him to be the object of our choice for our Provincial Grand Master, and our most earnest wishes are that he may preside over us.

"We entertained no doubt of the authority of Bro. White's letter and of the inherent and sole right of the mother Lodge to confirm the election of the Provincial Grand Lodge, but as the members of the Provincal Grand Lodge have thought proper to support Bro. Fenwick in the chair, and as it is highly necessary that we should be governed by some head, we request that, till the present misunderstanding do subside, this letter may be considered as our declaration to submit to the Government of the Provincial Grand Lodge over which he presides, or until an answer can arrive from the Grand Lodge of England.

At the same meeting, a letter was read from Bro. H. G. Honeycomb, intimating his resignation of the chair of the *Stewards' Lodge*, and the delivery of the Warrant to Bro. Tomlinson, the Senior Warden.

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[1] Notice the first mention of deacons in these records. In the Regular Grand Lodge of England deacons were not known until after 1784. *Transactions of the Lodge of Research, Leicester, No.* 2429. 1902-03, P. 119.

[2] Apparently a clerical error. The letter was dated August 31st, 1787.

November 27th, 1787.

A letter to the Prov. G. Lodge of Madras is recorded on the proceedings—after the loss of some pages of the minutes. The Prov. G. Lodge of Bengal acknowledges the receipt from the sister Province of a letter dated September 15th, 1787, and expresses its regret that Bro. Honeycomb, during his visit to Madras, had been prevented by illness, from attending Lodge "to receive those marks of regard and kindness you intended for him."

"We congratulate you on having been able to erect a Hall for the Society. The building one here has often been in contemplation but ground in a convenient situation, and building such a one as this town will require, would cost a sum which circumstances of the time will not permit being raised. However, our Right Worshipful Brother Blissett William Gould, Master of Lodge No. 2, has erected on a house of his a large hall and four other rooms, in which we hold our meetings. They are extremely well calculated for the purpose, and Bro. Gould has let them to us at a very moderate rent.

"It is with great satisfaction we inform you that Masonry begins again to flourish in these provinces. We have now in Calcutta—

The Stewards' Lodge	...	R. W. H. S. Honeycomb, Master.
Lodge No. 1	...	,, Turner Macan, Master.
Lodge No. 2	...	,, B. W. Gould, Master.

"*Lodge No.* 12, composed of artificers and two Lodges amongst the lower military; and we hope that others will be established in due time.

"We earnestly pray that the Great Architect of the Universe may smile on all your works, and grant success to your endeavours to cultivate Charity, Generosity, and Benevolence among the Society, and Humanity in the larger Society of Mankind.

"We salute you by the Secret and Sacred Numbers, and remain with the highest respect and esteem, etc., etc."

The Prov. G. Lodge appointed Bro. Thomas Henchman to be their Agent in London. The Rev. Bro.

Johnson was requested "to compose and to preach a sermon to the Fraternity on next St. John's Day."

At this same meeting, the Bye-Laws and Regulations were revised, and the following significant addition made:—

"Whereas several difficulties have arisen respecting the powers of the Provincial Grand Master, to obviate the same in future, it is hereby resolved and agreed on that the Provincial Grand Master shall, on no account, whatever, prevent or prohibit the holding Lodges on the days appointed by the 1st Article of these Regulations; that all important matters, such as granting constitutions, etc, shall only be done in Lodge assembled, when anything shall be determined by a majority of voices; and in case of an equality the Provincial Grand Master shall have then a second vote, or casting voice; that all letters to the Grand Lodge of England shall be drawn up by a Committee and approved or rejected by the Lodge assembled, by a majority as aforesaid; and that the Provincial Grand Master shall not write separately to the Grand Lodge anything which shall reflect on the conduct of the Lodge, or criminate any member thereof, unless the subject shall have been moved in Lodge, seconded and entered in the minutes, and then only by extract from the proceedings."

November 27th, 1787.

Lodges Nos. 12 and 14 were present on this occasion, the latter Lodge (afterwards called *Humility with Fortitude*) being represented by its Master Wor. Bro. George Nelson, and his Senior and Junior Wardens—Bros. Lawrence Clark[1] and William Jackson Wynne. The Prov. G. Master called upon Bro. Nelson to state whether Bro. Williamson had ever visited Lodge No. 14. Bro. Nelson replied in the negative, but laid before the Prov. G. Lodge a letter

[1] Bro. Lawrence Clark was still a member of Lodge *Humility with Fortitude* when the Register still now in use commences—in 1804.

dated Chandernagore, September 2nd, 1787, from Bro. Williamson, requiring the Lodge to communicate its proceedings to him, and adding:—"As Bro. Fenwick has assumed the title of Prov. G. Master of Bengal in defiance of the G. Master of England, you are hereby positively directed to pay no obedience to any orders that may be sent to you by him, and strictly enjoined to comply with such commands as I may think it necessary to transmit to you, conformable to the authority delegated to me by the Grand Master's commission, under the seal of the Grand Lodge of England, under penalty of being expelled the Society of Masons." The case for Bro. Fenwick and his supporters was, thereupon, stated to the Members of Lodges Nos. 12 and 13, and they were cautioned against obeying any orders which they might receive from Bro Williamson.

December 6th, 1787. Lodge No. 12 forwarded ten gold mohurs for the Charity Fund of the Grand Lodge of England. The Lodge also communicated a copy of a Resolution dated December 6th, 1787, whereby they bound themselves to acknowledge Bro. Edward Fenwick as Prov. G. Master of Bengal until the receipt of further orders from England.

Dec. 24th, 1787. Bro. W. Golding was installed Master of the Stewards' Lodge and nominated Bros. Tiretta[1] and George Elliot as respectively his Senior and Junior Wardens.

[1] *See* Busteed's *Echoes*, p. 298, for the suggetion that the "Edwardus Tiretta, Tarvisini" was none other than Cassanover's boon companion "le Jeune Comte Tiretta de Trevidse." Tiretta was notorious for his poor mastery of the English language.

Bro. R. C. Birch,[1] was installed as Master of Lodge No. 1, and nominated Bros. C. Keatinge and Atkinson to be respectively his Senior and Junior Wardens.

Bro. B. W. Gould was installed as Master of Lodge No. 2 and nominated Bro. M. Ford and D. Stewart as respectively as his Senior and Junior Warden.

Bro. James Prescott was installed as Master of Lodge No. 12, and nominated Bros. W. Pinhorn and Richard Haigh as respectively his Senior and Junior Wardens.

A Military Lodge, also calling itself No. 12, (apparently the Lodge *True Friendship* of after years), was admitted, and reported the election of Bro. James Davis as their Master. Bro. Davis, being unable to attend on account of illness, Bro. Weidenbuck the present master, was installed as the Elect Master's proxy.

Lodge No. 14 was admitted and presented their master, Bro. George Nelson, who was duly installed.

Several Lodges, having been erased, it was resolved that the civilian Lodge No. 12, of which Bro. Prescott was the Master, should be called No. 9; the military No. 12, of which Bro. Davis was the Master should be called No. 10, and No. 14, of which Bro. Nelson was the Master, should be No. 11 (its former number).

The following letter, dated December 24th, 1787, from the Lodge just made No. 10, was submitted to the Prov. G. Lodge:—

We beg leave to represent that in December, 1773, the most Worshipful Samuel Middleton did grant a Warrant to sundry masons

[1] Buried in the Old Cemetery at Barrackpore.

to form themselves into a Lodge, which has continued to this time, and we are the officers thereof. This Warrant should long ago have been replaced by a regular Constitution, but from many causes that was never done. In the course of the last month, the Right Worshipful George Williamson, who signs himself acting Provincial Grand Master, did give us a Constitution, and asserted his superior power and authority in the Fraternity in this country. We have heard that there has been a difference between him and the Provincial Grand Lodge, of which we know little, and therefore we cannot judge of it. But we observe he has no Provincial Grand Lodge, and we find that we cannot be enrolled in the List of Lodges in Bengal, nor have our Master installed regularly, and that we cannot enjoy under his authority the usual advantages and benefits of the Brotherhood with the other Lodges. We therefore signified to the Senior Provincial Grand Warden our submission to the Provincial Grand Lodge. In consequence, we received orders to proceed to elect a Master, which we have done. We now present to you Bro. James Davis in that capacity, and request your approbation of him, and also that we may have a proper Constitution, and may be regularly entered in the Books of the Provincial Grand Lodge.

We promise faithfully to labour with assiduity, and to promote Benevolence, Charity, and Brotherly Love, as far as in our power.

We are, etc.,
By order,
(Signed) JAMES DAVIS,
Secretary.

In the East.
At FORT WILLIAM,
24th December, A.D. 1787.

The Lodge No. 11 also presented a Constitution granted by Bro. Williamson, dated December 10th, 1785, but received in October 1787, accompanied by a letter, dated the 6th of that month. As however, it was "defective in many respects" and as "Bro. Williamson had no Lodge," they declined

any longer to act under it, and requested that "a regular Constitution might be granted to them and that they might be registered in the Records of the Prov. G. Lodge." It was, accordingly, ordered that new Constitutions should be made out for these two Lodges, bearing the numbers 10 and 11; and that the dates of their first meeting should be endorsed thereon.

Dec. 27th, 1787. Bro. W. Camac[1] was appointed Prov. G. Secretary in the room of Bro. Cheap resigned.

The *Stewards' Lodge* and Lodges Nos. 1, 2, 9, 10, and 11 walked in procession from the Hall to the Church, where a sermon was preached by Bro. the Rev. W. Johnson, from St. Matt. V. 16, This event is described in the *Calcutta Gazette*:

"On Thursday last, the anniversary of St. John, a General Meeting of the Lodges in Calcutta, and a very numerous body of Freemasons walked in procession to the New Church,[2] where an historical sermon on the occasion was preached by the Revd. Mr. Johnson, a member of the Fraternity, who traced the origin of the Society from the ancient Egyptians, and enumerated its several revolutions, encouragements, and persecutions down to the present period, concluding with many excellent doctrinal maxims for the qualifications and conduct of a true Mason, who, he strongly argued

[1] A Calcutta landowner who gave his name to Camac Street

[2] The present St. John's Church was consecrated, under Commission from the Archbishop of Canterbury, on St. John the Baptist's Day, 1787.

must necessarily be a good man, and a worthy member of the society of mankind in general." [1]

Jan. 9th, 1788. Lodge No. 1, transmitted to the Prov. G. Lodge a copy of a resolution, dated December 7th, 1787, declining to hold any communication with Bro. Williamson, and recognizing Bro. Fenwick as their Provincial Head.

Bro. the Rev. William Johnson was appointed Prov. G. Chaplain.

Jan. 22nd, 1788. Prov. G. Lodge visited Lodge No. 10, and Bro. Davis was now, in his own person, installed in the Eastern Chair. The Prov. G. Master delivered the new Constitution to the Lodge, and congratulated the members on their good conduct, and their recent contribution of £10 to the English Charity Fund.[2]

Feb. 6th, 1788. Two letters were written about this date by the Provincial to the G. Lodge of England. The first of these letters concerns Bro. Williamson who was charged with endeavouring secretly "to establish an authority with a perseverance which is astonishing." The second letter throws much light on the history of the private Lodges in Calcutta.

"It had long been the very earnest wish of the Provincial Grand Lodge to have built a Hall for the Society. But ground here is exceedingly dear, and to erect a building suitable to that purpose would cost a sum so very great that we have never yet been able to raise it. Without furniture or ornaments, we could not

[1] Seton Karr: *Selections*. Vol. I, p. 243.

[2] The meeting-place of No. 11 being under repair, the intended visit to that Lodge had to be postponed.

build a Hall that would answer our purpose and do us credit for less than seventy or eighty thousand Rupees. However, we have done as well as circumstances will permit. Our worthy Brothers, J. Burrell and B. W. Gould, have a very large house of one story, on which they built a large Hall and four rooms for the accommodation of the Provincial Grand and other Lodges, perfectly suited to the purpose, which, with other conveniences, they have let to us on a lease for five years, on very moderate terms.

"The ill state of health of Bro. Honeycomb, the first Master of the Stewards' Lodge, which obliged him to go to sea, and the absence of several of the officers and Members, have been a prejudice to that Lodge, and prevented it being so useful as it might otherwise have been. We hope that, under the present Master, our worthy Brother Golding, it will be both useful and also add dignity to the Craft in these Provinces.

"Of Lodge No. 1 it gives us the greatest pleasure to inform you, that from the lowest state to which a Lodge could be reduced and continue to exist, it is now restored to a degree of dignity and honour equal to what it was ever heretofore possessed of. It consists of a considerable number of members in honourable situations of life and inspired with an earnest desire to support the credit of their Lodge. This will be seconded most powerfully by Bro. R. C. Birch, the present Master thereof, a man much esteemed in the society of the world, learned in the science, doctrines, and customs of Masonry, and zealous to carry on the great work thereof, and to promote the honour of this Lodge. He carries on his work with degree of order, propriety, and regularity extremely pleasing to all good Masons.

The Lodge No. 1.*

"It is but justice to Lodge No. 2. to declare that, under all the discouragements of the war and times, it persevered with a most laudable zeal in carrying on the work of Masonry, and that it was principally owing to the exertions of that Lodge the lights of Masonry were kept alive when almost all the other Lodges lost their constitutions

The Lodge No. 2.

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* The marginal descriptions are added by me for sake of clearness. W. K. F.

or ceased to work. It is now numerous, the members are respectable, and they carry on ther work with same degree of zeal and perseverance, and the same knowledge in the Craft which have always distinguished that Lodge from its first constitution in February, 1761 ; and we have no doubt but that it will continue to be a powerful support to the honour and interests of the fraternity in these Provinces. Brother B. W. Gould, who was Master last year, has been re-elected for this year They could have found very few so capable and perhaps none so zealous and expert as he is, and we are persuaded that the Lodge will continue to flourish under his government.

The Lodge at Futteghur.

"We understand that the Lodge instituted at Futteghur by Bro. Williamson, of his own sole authority, and without the participation of the Provincial Grand Lodge, never did work, or has ceased to exist. We are sorry for it. For, if it had continued to exist, we would most readily have rectified the irregularity of Bro. Williamson's proceedings. We would have granted it a new constitution and registered it properly amongst the Lodges of this Province.

The Lodge No. 9.

"There was a Lodge constituted at Calcutta in 1771, consisting of artisans, which in the difficulties of the times, had ceased to meet, and for so long a time that he was become extinct Some of those who had been members of it before, requested to have it re-established, which was complied with, and a new Constitution granted, reciting the date of the first Constitution from which it is to take its rank. It is now denominated Lodge No. 9. Bro. James Prescott was the Master chosen on the re-establishment thereof, and at the last election was re-chosen. They have twice written to your Most Worshipful Lodge. With one letter they sent ten gold mohurs, which we hope you will receive safe. With the other they sent a remittance of about £18 by a bill. In addition to the praise they deserve for the charitable benevolent spirit they have shown, it is with great satisfaction we inform you that their Lodge is now become numerous, that they are regular and orderly in their proceedings, and that they persevere with zeal and industry in carrying on their share of the work.

"There was a Lodge held amongst the Non-Commissioned Officers and Privates of the Garrison in Fort William. On enquiring it appeared that they had a Warrant from the late most worshipful Samuel Middleton, then Provincial Grand Master, in 1773, which ought to have been exchanged for a regular Constitution. But the warrant having been an act in which the Provincial Grand Lodge had no part, no Constitution was granted till last December, when it was duly enrolled under the title of Lodge No. 10. They have written to your Most Worshipful Lodge and remitted a contribution to the General Charity of £10. From men in their situation, this is very handsome, and we have pleasure in assuring your that their conduct both as men and as masons is proper and satisfactory.

The Lodge No. 10.

"The Lodge to which Bro. Williamson gave a Constitution of his own sole authority, and by him called No. 14, was from that circumstance, not enrolled in the List of Lodges, nor properly known to the Provincial Grand Lodge. But they applied for and received a new and regular Constitution, and the Lodge is now called No. 11. At a time when the Lodge supposed Bro. Williamson's authority to be good and to be grounded on election as well as an appointment from your Most Worshipful Lodge, they gave him seven gold mohurs as a contribution, which, no doubt, he has transmitted. This Lodge is young, but they have shown a generous and charitable spirit, and we know that there are amongst them those who are not only zealous but learned in the mysteries of Masonry.

The Lodge No. 11.

"We earnestly wish to see the whole number of Lodges which existed in 1773 or 1774 re-established. But the subordinates at Patna, Burdwan, Dacca, and Murshidabad, now consist of such small societies and these so liable to change, that we must confess it rather to be our wish than our hope to see Lodges established at any of these places.

Country Lodges.

"With respect to the Brigades, they have been divided into six of Infantry and three of Artillery. This regulation has lessened the number of officers in each, and they will be more liable to removals than formerly. The first circumstance must be a great discouragement

Military Lodges.

to the formation of Lodges in Brigades, and the second would sometimes expose such Lodges to the risk of being annihilated. However, we shall give all encouragement to the making of applications, and all the support we possibly can to such Lodges as may be constituted.

Extinguished Lodges.

"As there are several brethren belonging to the extinguished Lodges still in this country, we have reserved the numbers between 2 and 9 in case any applications should be made by such brothers, that, if new Constitutions should be given them, they may have the rank of their original constitutions.

The Lodge at Chandernagore.

"It would give us much satisfaction to inform you of the re-establishment of the Lodge at Chandernagore. But the members of the ancient Lodge who now remain are very few, and their situation, and that of their colony, does not give us any room to hope for an application for a renewal of the Constitution. Indeed some Masons from France have endeavoured to establish a Lodge there under the Grand Lodge of their own nation. We shall be glad to see it prosper, and it will give us satisfaction to maintain a fraternal intercourse with the members of it, whether under the direction and government of this Lodge, or under the authority of their own national Grand Lodge. But as we have not heard of its working, we apprehend the endeavours to establish it have not been successful."

The reader will not fail to note the silent contempt which the writers of this letter betray for the two points of doctrine on which they had been corrected by the Grand Secretary in his letter of March 24th, 1787, *viz.*:—

1. The inability of the Prov. G. Lodge to elect its own Prov. G. Master.

2. The sufficiency of the Prov. G. Master's authority to constitute a Lodge without the assistance of his Prov. G. Lodge.

Bro. W. Johnson, the Prov. G. Chaplain, being about to sail for England, thus replied to a request that he would exert his influence in England in the interest of the Prov. G. Lodge :—

February 6th, 1788.

"As a severe indisposition prevents me taking that personal leave which I intended this evening, permit me to express those sentiments of brotherly affection and regard which I feel and shall ever retain for the Provincial Grand Master. Officers, and Members of the Provincial Grand Lodge. The active zeal which has lately so conspicuously shone in the support of its authority, and the good effects daily arising from the discipline and well ordering of the several Lodges established in this part of India, and, indeed, in the whole economy of Freemasonry at this time in Bengal, cannot pass unnoticed by the community in general, and must be viewed with singular pleasure and heartfelt satisfaction by one who has the honour of holding an appointment under the Provincial Grand Lodge of Bengal, and has for so many years been a member of it.

"The period, my brethren, is now closing upon me in which I am not only most cordially to thank you for the honour. the Provincial Grand Master, conferred upon me in appointing me Provincial Grand Chaplain, but, alas ! in which, too, I am to undergo the painful necessity of resigning into your hands that honour which, having possessed, I shall ever esteem the greatest of my life.

"You are, my respected Brethren not unacquainted with the occasion which induces me to quit a climate and station agreeable both to my habits and wishes, and the impulse I feel myself under of rendering some further service to the Church which has been here erected by the liberality of the community at large, and which I hope the Legislature at home will now consider as under its more immediate protection and care, and give it such support as the dignity of our religion and the government of the Church of England require.

"It is almost needless to say that this hope of mine has already been treated in a manner it does not merit, not indeed from any

inconsistency or impropriety in itself, but from the almost insurmountable difficulty, as it is conceived, of carrying it into effect. Such reasons also argue the impossibility of building a Church in this place by subscription. The event, however, has shown them mistaken. And there are those, my brethren, who, guided by I know not what spirit, affirm that the honour I mean to solicit for the Church in India is designed for myself. Such insinuations I am very capable of bearing against. It was said also that the scheme for building the Church was a scheme for making a fortune. The event here, too, has proved no such thing was intended. Having taken this method, my brethren, then, to make you acquainted with the motive of my returning to England, permit me as a man and a Mason, and with that inviolable regard to Truth, to assure you, that if in my application for rendering further service to the Church in India my own interest is connected, I shall from that moment consider myself as an apostate from the design I have held out to Government here, and which I have now the happiness of avowing to you.

"Wishing Most Worshipful, Right Worshipful, and Brethren, that the steps which you are now pursuing for the dignity and support of Masonry in these provinces may ensure you success, and that Provincial Grand Lodge, together with the Lodges under its protection, may long be guided by unanimity and blessed with peace, I am, with the sacred numbers,

"Your affectionate Brother,
"WILLIAM JOHNSON."

In order to introduce their reverend Brother to the Grand Lodge of England, the following letter, dated the 6th February, 1788, was written by the Provincial Grand Lodge :—

"The Rev. Bro. William Johnson is now on his return to Europe. He has been sixteen years in this country as one of the Chaplains of this Settlement, and for three years past has been the Provincial Chaplain, in which capacity he did perform the act of Consecration of the new Church lately erected here by voluntary subscription.

"The proposal for building it was made and zealously supported by him, and it was consecrated on the Festival of St. John the Baptist, one of the Patrons of the Fraternity.

"It is a large and elegant building, and, considering that the first proposal and the subscriptions, or at least much the greatest part of them, were made during the most expensive war, and when both the public and all private persons were distressed for money, it shows a generous and a noble spirit in the British inhabitants of this city. It is with very great satisfaction we assure your Most Worshipful Lodge, that during the time Bro. Johnson has been here, his ministry in the sacred functions of his duty has given universal satisfaction, and procured him the esteem and respect of the whole colony.

"We have the pleasure to inform you that Bro. Johnson has been a member of the Fraternity for about fifteen years.

"His zeal procured him to be very early appointed Senior Warden of Lodge No. 1, the then Master[1] of which, having in his capacity as Company's servant, been sent to a subordinate [? factory], Bro. Johnson carried on the business of the Lodge with great zeal, regularity, and decorum. He afterwards was appointed Provincial Grand Secretary, of which office he performed the duty to the perfect satisfaction of the Lodge. But he has served an office more consonant to the sacred functions of his clerical capacity—that of Provincial Grand Chaplain. Several years passed before this appointment was thought of, but he was ever most obligingly ready and did on all occasions perform the duty thereof. We beg leave to introduce him to your Most Worshipful Lodge, and to recommend him to your kindness and brotherly affection, of which we know him to be most worthy and deserving. It is with much satisfaction that we refer you to him as perfectly capable of giving you a full account of the state of Masonry in this part of the world.[2]

February 6th, 1788. A correspondence with Bro. Williamson, dated November 1787, is recorded on the proceedings of this meeting

[1] Bro. W. Hawood.

[2] Hyde: *Parochial Annals of Bengal*, pp. 200—1.

of the Prov. G. Lodge. It originated in a letter from the Acting Prov. G. Master requesting an explicit reply "within a week's time," as to whether Bro. Fenwick and his supporters would, or would not, "pay obedience to the positive injunctions contained in the G. Secretary's letter, dated March 24th last." Bro. Williamson was furnished, by way of reply, with a copy of the Proceedings of the rebellious Prov. G. Lodge in which he was told:—

"We cannot conclude this address without observing on the very great impropriety of your addressing us, [1] who are but members and component parts of the Provincial Grand Lodge. Whatever we have done has been in concert, and in communication with the Lodge, and we must request that in future, you will alter the mode of your address, and instead of confining it to a few individuals, make it to the Provincial Grand Lodge, in which case both your letters, and such answers as the Lodge may think proper to make to them, will appear upon record and be carefully preserved. But as correspondence must naturally continue the controversy into great length, contrary to what ought to be the wish of every good Mason, we earnestly recommend it to you to come to the Provincial Grand Lodge, of which you are a member, if you chose to continue to be so on the conditions of the regulations, and enter whatever minute you think proper on the proceedings?"

February 25th, 1788. The following petition was received:—

"We, the undersigned, beg leave to represent to your Most Worshipful Lodge that we are at present members of Lodge No. 10, which, when the Brigade now in Garrison shall march to Berhampore, will be carried thither. As our situations and occupations oblige us to remain here we will, by that means, be deprived of the means of associating with our brethren in Lodge. There are two other Lodges, Nos. 9 and 11, which continue here, but we

[1] To wit:—E. Fenwick, J. Miller, W. Jackson, and H. G. Honeycomb.

understand that they are already sufficiently numerous, and we apprehend that too great a number is a great disadvantage to a Lodge and tends to obstruct the necessary degree of order and regularity. It is therefore our earnest wish, and we humbly request that we may be formed into a regular Lodge, and receive a proper constitution for that purpose. If this our humble request shall be granted, we promise to be regular and orderly in our proceedings, and to cultivate, as far as shall be in our power, the virtues of Charity, Benevolence, and Brotherly Love, and all the other sentiments and dispositions which are beneficial to the Society.

Edward Griffith.
Christopher Dexter.[1]
William Cruickshanks.
Abraham Eaton.
William Muirhead.
William Patterson.
William Lane.

This application was favourably received, and the petitioners were requested to elect their first Master.

April 4th, 1788. The petitioners having, some time in March, elected Bro. Edward Griffith as their first Master, the Prov. G. Lodge ordered a Constitution to be prepared, and instructed the brethren, after having appointed Wardens "to proceed in the same manner as if they had a Constitution."

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1 Bro. Christopher Dexter kept a livery stable and corn business, and is commemorated by H. M. Parker in his *Bole Regis*, where an imaginary clerk is thus described :—

"And he was full of anecdote and spiced his prime pale ale,
With many a curious bit of talk, and many a curious tale: -
How Dexter ate his buttons off; and in a one-horse-chay
My Lord Cornwallis drove about; alack and well-a-day?"

June 13th, 1788.

It was reported that, three of the petitioners for the new Lodge (afterwards called *Anchor and Hope*) having withdrawn their names, the Constitution had not as yet been prepared.

Bro. Haldane, having resigned the office of Sword Bearer, Bro. Keatinge was appointed to it.

In June 1788, the Prov. G. Lodge was called upon to decide a serious dispute between the Master (James Prescott) and the Senior Warden (William Pinhorn) of the Lodge No. 9. A Committee was appointed to investigate and report, and, as a result of the inquiry, Prov. G. Lodge decided that, as a majority of Lodge No. 9 had by ballot on the previous day shown themselves adverse to Bro. Pinhorn's expulsion, the act was the sole subsequent act of the Master and unconstitutional. It was, therefore, decreed that Bro. Pinhorn should be reinstated, and Bro. Prescott censured. Bro. Prescott received this decision with very bad grace. Having received protests against Bro. Pinhorn's readmission from some of the members of his Lodge, he addressed "a most intemperate letter" to the Prov. G. Lodge, which therefore proceeded to remove him from his office, and call upon the Lodge No. 9 to elect a new Master in his stead.

Wor. Bro. Prescott's subsequent procedure is of considerable interest as it seems to show that the Bengal Lodges revived in the period 1785—88 had beside the *Constitutions* granted to them by the Prov. G. Lodge *Warrants* of an older date. On his expulsion from office, Bro. Prescott, first of all, claimed to

act under the original *Warrant* of his Lodge, and styled himself "Master of Lodge No. 6" and, having induced some members of the Lodge No. 9 to join him, claimed the property and records of the original Lodge No. 6. Finding this claim not likely to meet with success, he changed his tactics, and placed himself and his supporters under R. W. Bro. Williamson, who, in virtue of his commission, granted a Constitution to Bro. Prescott for a Lodge to be known as No. 14.

September 18th, 1788.

In consequence of these proceedings, the Prov. G. Lodge expelled Bro. Prescott from the Society, and also a Bro. Townsend Jones who is said "to have behaved most outrageously on the occasion of his attendance at the Prov. G. Lodge" when called on to explain his association with Bro. Prescott. R. W. Bro. Williamson, however, required more delicate handling, and it was resolved that the Prov. G. S. Warden should "request his attendance in terms suitable to the high station which Bro. Williamson has heretofore held." The following correspondence ensued:—

(1)

R. W. Sir,

I am directed by the Provincial Grand Lodge to request you will be so good as to attend a meeting thereof at Masons' Hall on Thursday next, October 2nd, exactly at 8 o'clock in the evening.

On that occasion it is expected that matters of the greatest importance to the honour and prosperity of Masonry in these provinces will come under the consideration of the Lodge; and the

members wish to profit by the assistance of your judgment, knowledge, and experience.

I am, etc.,

CALCUTTA; JOHN MILLER.

The 27th September, 1788.

(2)

Sir and Brother,

Having already told you that I could not attend any unconstitutional meeting, I was surprised to receive yesterday your requisition of the 27th instant When you and those your style the Provincial Grand Lodge return to your duty and pay obedience to the mandate of the Grand Master of England, I shall be happy to afford every assistance in my power for promoting the welfare of the Craft.

I cannot but express astonishment at the letter written to Bro. Prescott, as that Brother presides over a Lodge constituted regularly by me, *the only person* who has power to grant Constitutions in Bengal. Bro. Prescott has, by that authority, indubitably a right to hold Lodges, and as long as he conforms to the rules and ordinances laid down in the Book of Constitutions, I certainly will support him and the Lodge against your expulsions. It is scarcely credible, it is almost beyond conception, that you, who have yourselves swerved from your duty, should assume to yourselves a right of censuring others. Have you not thereby shown how you yourselves ought to be treated for your disobedience? Let me recommend to you to recall what you have done, and wait patiently the arrival of the Grand Master's commands. Further altercations I will not enter into.

I am, etc., etc.,

CALCUTTA; GEO. WILLIAMSON,

The 30th September, 1788. *Actg. P. G. M. of Bengal.*

October 14th, 1788. At a meeting held to take this correspondence into consideration, Bro. Fenwick submitted a lengthy minute to the Prov. G. Lodge. In this minute, he animadverted on Bro. Williamson's expressed determination, on the occasion of the election of R. Wor. Bro. Dacres, never

again to hold office—a desertion which, in Bro. Fenwick's opinion, ought in itself to merit Bro. Williamson's perpetual exclusion. He considered that Bro. Williamson had made but a poor return for the generous conduct of the Brethren, who, forgetting his desertion and remembering only his zeal and former services, had consulted him on the occasion of the re-establishment of the Prov. G. Lodge. He referred to the share his opponent had taken in fostering and encouraging the rebellion of Bro. Prescott and his associates, and continued:—

"I think no man will envy Bro. Williamson's feelings on the occasion, nor the honour he has gained by this transaction with such associates. I should not have thought it worth much attention were the consequences of their conduct to be felt only by themselves. But they impose on Brothers not well versed in the laws of the Craft, and they initiate men entirely ignorant of them. Bro Williamson may give Constitutions for more new Lodges. Such practices must bring disgrace on the Fraternity and must b of the utmost prejudice to it, as they destroy that cordial harmony and that unity in which consist its chief praise and merit.

"This sentiment respecting unity and unanimity seems to be one of the first principles of Masonry, and I doubt not but it will ever be adopted and adhered to in this Lodge. It appears from the Constitutions, and from the proceedings of the Grand Lodge, that they have pointed their chief attention, and exerted their unremitting endeavours to discourage and prevent all assemblies of Masons otherwise than under due and legal Constitutions. The same principle we know certainly to be adopted by the Lodges in Germany, France, and Holland, and the Lodges at Chinsurah and Chandernagore have co-operated with this Lodge most zealously to the same end. It has been a leading principle in the conduct of this Lodge ever since its renovation in 1764, and more particularly since its proper establishment in 1769. The records afford testimony of this, and it is well known that some of the Members of it have been serviceable in this respect in their capacities simply as

Masons. Bro. Williamson himself, in former times, acted on the same principle and with praiseworthy zeal. About seventeen or eighteen years past, Bro. Forbes Ahmutty[1] either brought or received from England a Constitution under which he wanted to establish a Lodge independent of the Provincial Grand Lodge. Bro. Williamson who was then Deputy Provincial Grand Master, talked to him of the unity of the Society, and of the necessity of maintaining it, and assured him, that if he should presume to hold a Lodge in Bengal without acknowledging the authority of the Provincial Grand Lodge, and submitting thereto, he and all who should countenance or assist him would be expelled the Society. Bro. Williamson at that time maintained the rights, privileges, and authority of the Provincial Grand Lodge, and he did right in so doing. He told Bro. Ahmutty he must apply to the Lodge for permission to act under his English Constitution, and that he must deem it a favour if such permission should be granted to him. Accordingly Bro. Ahmutty brought his Constitution to the Lodge, and made his request to be permitted to act under it, which was agreed to on his acknowledging and submitting to the authority of the Provincial Grand Lodge."

Having considered this minute, of which we have given only an extract, the Prov. G. Lodge unanimously resolved :—

"That the conduct of Bro. Williamson appears illiberal and unworthy of the character of a Mason, and that he justly merits expulsion from the Society—the severest censure in the power of Masons to inflict,— but in consideration of the reference which has been made to the Grand Lodge in England, and the singular situation in which Bro. Williamson stands, the Provincial Grand Lodge agree that this ultimate censure shall not now pass, but resolve that Bro. Williamson be declared incapable of ever sitting as a member of this Provincial Grand Lodge."

[1] That is in either 1771 or 1772. Was the holder of this Warrant Captain Arthur Forbes *Achmuty*? See Cardew: *Sketch of the Services of the Bengal Army*, p. 31 and p. 36.

The foregoing minute and resolution having been communicated to R. W. Bro. Williamson, he replied as follows in a letter addressed to the Prov. G. Secretary:—

Brother,

A very cursory reading of what you transmitted to me yesterday suffices to let you know my determinate sentiments, which the Grand Lodge of England are already acquainted with and have in nowise condemned.

The power and authority of the Grand Master of England have ever been incontrovertably acknowledged and sacredly supported. It is his peculiar prerogative to appoint Provincial Grand Masters and to grant dispensations of his sole authority. He has delegated his powers solely to me. By his express authority I have acted, do act, and will continue to act, so long as it is his will and pleasure. To him I have ever submitted my conduct and to his commands I shall ever pay implicit obedience, as is my duty.

I am, etc.,

G. WILLIAMSON,

Actg. P. G. M. of Bengal.

In order to present this phase of the controversy in a connected form, we have passed over some events in the general history of the Craft in Bengal.[1]

July 24th, 1788.

The Lodge No. 9 presented Bro. R. Haighd as their Master Elect in the room of Bro. Prescott who had been removed by Prov. G. Lodge. Bro. Haigh was installed and appointed Bros. Thomas Grange and William Ditchett to be respectively his Senior and Junior Wardens.

[1] The report of the Committee appointed to enquire into Bro. Prescott's case mentions the existence of a Royal Arch Chapter in the Lodge No. 11, (*Humility with Fortitude*).

The Constitution prepared in accordance with the Resolution of April 4th, 1788, for the Lodge No. 12 was signed in Prov. G. Lodge.

A Resolution was passed to the effect that no working Lodge should use any seal, but one of the common size with Masonic emblems for sealing letters—"it being the prerogative of Grand Lodges to use great seals for the purpose of authentication," the use of great seals by working Lodges being "contrary to ancient custom."[1]

August 1st, 1788. The Prov. G. Lodge intimated that makings, passings, and raisings should be certified by the Master, Wardens, and Secretary of private Lodges, and authenticated by the signature of the Prov. G. Secretary, and the seal of the Prov. G. Lodge.

Bro. E. Griffiths was installed as the Master of the new Lodge No. 12 (Anchor and Hope in 1793) and nominated Bro.——as his S. Warden and Bro. Christopher Dexter as his J. Warden.

September 18th, 1788. The Prov. G. Master proposed that Bro. [the Rev.] Robartes Carr, Prov. G. Chaplain,[2] "be appointed Almoner, and that he be requested to get a box, with a hole in the lid, which he shall bring to the Lodge every meeting, to be called a St. John's

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[1] Lodge *Humility with Fortitude* must have used a great seal for the Master Mason's certificates granted in 1812 and 1822. were so sealed—dates at which the Prov. G. Lodge was in abeyance.

[2] Chaplain of the 4th European Battalion. Arrived in India July 1787 and joined his Battalion at Fategarh. In 1788 he was at Barrackpore in 1789 to 1791 at Dinapore, in 1792 at Cawnpore, then at Dinapore again, partly in 1794 at Cawnpore. See Hyde: *Parochial Annals*, pp. 205–6.

box, in which every member shall put whatever piece of money he shall think proper, which money so put in shall be employed in charitable uses. The proposal was unanimously agreed to, and Bro. Carr appointed Almoner accordingly.''

October 14th, 1788.

Bro. John Miller was appointed and installed Prov. Dy. G. Master, in the room of Bro. Thomas Graham, resigned. Bro. R. C. Birch was appointed Prov. G. S. Warden, and Bro. B. W. Gould, Prov. G. J. Warden in the room of Bro. Thomas Call, resigned.[1]

Extract from a letter of the Provincial G. Lodge to the G. Lodge, Oct. 28, 1788.

In addition to the Lodges of which we had the honour to transmit you a particular account in our letter of 6th of February, there has been another Lodge constituted under the appellation of Lodge No. 12. When Lodge No. 10 moved with the Brigade to Barrampore (*sic*), several of the members of it, whose situations and occupations confined them to Calcutta, were, by that circumstance, deprived of the means of associating in Lodge as formerly. The Lodges already established were very full, and it was apprehended that increasing the number in any of them would have been attended with great inconvenience. These brothers, therefore, applied for a Constitution to form them into a new Lodge, of which Bro. Edward Griffiths is the first Master. The Lodge is but young, but we understand it is regular and orderly, and we have no doubt but that it will be properly conducted. You may be assured that it will be encouraged and assisted most cordially by this Lodge.

Lodge No. 1 has initiated and received many very worthy members and continues to work with great industry and zeal, greatly to its own honour, and much to the advantage and prosperity of the Craft in general.

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1 At the same meeting, Bro. Call, being about to return to England, was furnished with introductions to the Grand Lodge. Bro. Call, I take to be the Colonel of Engineers to whom we are indebted for a Map of Calcutta.

Lodge No. 2 continues to work with a laudable and persevering zeal. This Lodge was received and initiated several very worthy Masons, and maintains its well established claim to the credit of ever having been a powerful support to the interests and well-being of Masonry in this part of the world.

The Reverend Bro. Johnson having sailed for Europe last season, our worthy and Reverend Bro. Robert (*sic*) Carr, having been raised to the necessary degree, was appointed to the vacant office of Provincial Grand Chaplain. The Provincial Grand Master declares that he feels the sincerest satisfaction in the opportunity he had of adding by this appointment, a valuable member to the Lodge, and one whose sentiments and zeal will do honour and be useful to it.

The recent appointments to the offices of Prov. Dy. G. Master, Senior and Junior Wardens were then reported. Referring to Bro. John Miller, it was observed that he "had a voice in this Lodge so long ago as the beginning of 1770, and that he had an established and permanent seat in it by being appointed to the office of Prov. G. W." The Prov. G. Lodge then proceeded to animadvert on the conduct of Bro. Williamson in "supporting offending and refractory brethren against the decision of the Prov. G. Lodge, granting to a brother whom we had found it necessary to remove from the Chair of a Lodge, a separate Constitution to hold an independent Lodge." In conclusion, the Prov. G. Lodge pleaded: "We earnestly recommend that no time may be lost in sending us out such directions as may prevent and entirely remove the scandal that the above-mentioned circumstances threaten to bring on the Society, and which may remove all the difficulties and obstacles to that harmony and unanimity without which it cannot exist."

December 17th, 1788. The several Lodges Nos. 1, 2, 9, 11 and 12 presented their Master elect.

No. 1. R. C. Birch.	No. 11. G. Nelson,
„ 2. B. W. Gould.	„ 12. E. Griffiths.
„ 9. R. Haigh.	

The Prov. G. Master complimented the Lodges on their regularity and benevolence, and further congratulated the Lodge No. 9 on the settlement of a dispute between two of its members. He requested that all the Lodges would assemble at Clark's Coffee Room on St. John's Day, a little before 9-0 A. M., when the Master Elect would be installed, and the whole Fraternity would proceed to Church.*

The Lodge No. 1, having offered to contribute Rs. 3,000 towards a ball and supper to the Settlement, and the members of the Prov. G. Lodge being willing to contribute about Rs. 2,000 more, it was determined to give a ball on Wednesday,† January 14th, to apply to Lord Cornwallis for permission to use the Court House for the occasion, and to send invitations to Lord Cornwallis, the Judges, and "to the

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* *Calcutta Gazette.* January 1. 1789. "On Saturday last the different Lodges of Free and Accepted Masons met at the Exchange, from whence they proceeded to the new church and attended Divine Service, after which the brethren retired to their respective Lodges, and the day was concluded with that festive mirth and harmony which ever characterize the meetings of this ancient and honorable fraternity." Seton-Karr. *Selections.* Vol. II. p. 197.

† An interesting account of balls in Calcutta at this time will be found in an article on 'The English in India—Our Social Morality" in the *Calcutta Review.* Vol. 1. No. 2. Before Lord Cornwallis' time "dancing was not thought to be possible *after supper.*"

ladies of the Settlement (attended with ribbons to those who are sisters), to the Hon'ble Company's Civil Servants, and to the King's and Company's Military officers, to the Company's Naval and Marine officers, and to the other gentlemen of the Settlement, to Bro. Titsingh,[1] Governor of Chinsurah, and other Masons of that Colony, and to Bro. de Bretel,[2] and the other Masons of Chandernagore, also to the Masons of Serampore, and to the sisters of those colonies, according to what had been customary on such occasions formerly."

Bro. James Stark, being about to return to England, was furnished with a letter of introduction to the Grand Lodge.

The Prov. G. Master proposed that a Committee be appointed for the purpose of suggesting a plan for the building of a new hall; that the Committee should consist of three members from each Lodge, appointed by the Master thereof, and that the Prov. Dy. G. Master should be President of this Committee.

The Prov. G. Master also submitted a communication from the Lodge No. 1 recommending the Cumberland Society to the favour and consideration of the several Lodges.

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1 Probably Titsink. See Crawford: *History of the Hughli District*, p. 40.

2 When war broke out between England and France in 1793, Chandernagore was occupied by the English, and R. Birch was appointed "Superintendent and Judge, and Magistrate of Chandernagore" and Mr. De Bretel, "Deputy to the Superintendent." Birch was at one time the occupant of Belvedere House.

The *Calcutta Gazette* preserves an "Ode on Masonry sung at the Ball given by the Freemasons on the 14th instant" (Jan. 14th, 1789).

Wake the Lute and quivering strings,
[1] Mystic truths Urania brings,
Friendly visitant, to thee
We owe the depths of Masonry!
Fairest of the virgin choir,
Warbling to the golden lyre,
Welcome here, thy art prevail,
Hail, divine Urania, hail!
[2] Crown the bowl and fill the glass,
To every Virtue, every Grace,
To the Brotherhood resound,
Health! and let it thrice go round!
[3]We restore the time of old,
The blooming glorious age of gold;
As the new creation Tree
Blest with glad Euphrosyne.[4]
We with god-like science talk,
And with fair Astrea walk.[5]
Innocence adorns the day,
Brighter than the smiles of May.
Pour the rosy wine again,
Wake a louder, louder strain.
Rapid zephyrs as ye fly,
Waft our voices to the sky.
While we celebrate the Nine,
And the wonders of the Trine.
While the Angels sing above,
As we, below of peace and love.[6]

[1] Mathemetical knowledge.

[2] *Jam redit et virgo; redeunt Saturnia Regna.*

[3] Joy.

[4] Justice.

[5] *Numero Deus impare gaudet.*

[6] Seton-Karr: *Selections.* Vol. II, p. 202-3. The Ode is by Bro. H. Jackson and will be found with four more lines in Sadler's *Masonic Reprints*, pp. 44-5.

With the proceedings of the meeting of December 17th, 1788, the records of Prov. G. Lodge cease. The *Calcutta Gazette* for September 3rd, 1789, records:—

"An elegant plan of a hall, we are informed, has been or is to be laid before the ancient and honourable Fraternity of Freemasons which the architect, actuated by zeal for the success and glory of the Craft, will undertake without any idea of profit. Considering the flourishing state of Masonry in this part of the world such an undertaking would no doubt meet with encouragement. The hall would be large enough for every Lodge to meet at one time, and when properly illuminated, as for a festival, would make a most beautiful and superb appearance. A lottery has been mentioned as one mode of raising the amount, and the brotherhood are so numerous that it might be easily filled.

"It must, no doubt, afford great satisfaction to the Grand Lodge of England to find, from the yearly accounts transmitted home, that the Craft is in so flourishing a state, every year having added a great number to the Society, and every account having tended to convince them that the spirit of Masonry has shone forth with a lustre becoming the institution, owing, in one shape, to the principles it inculcates, and, in no less a degree, to the persevering care of those who preside over the respective Lodges."[1]

A letter of the Grand Secretary of England (W. White), recorded on the minutes of Lodge *Industry with Perseverance* (Oct. 30th, 1790),[2] shows that before the spring of 1789, Bro. B. W. Gould had reached England and was in close communication with the Grand Lodge. This may, perhaps, account for the fact that, on March 4th, 1789, the G. Lodge of England confirmed the appointment of Bro. Edward Fenwick. "I have the pleasure," wrote the G. Secretary (Bro.

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[1] Seton-Karr: *Selections*. Vol. II, p. 227.

[2] The letter closes: "I have registered your Lodge under the denomination of the Lodge *Industry and Perseverance*."

William White), "acquainting you that the Grand Master has been pleased to appoint Edward Fenwick, Esq., to be Prov. G. Master of Bengal, under whose care I doubt not but that the Society will flourish, and all former dissensions be buried in oblivion." But alas! so soon as December 27th, 1790, R.W. Bro. Fenwick, who if not constitutionally had, at least with no small degree of brilliance, done so much to revive Masonry in Bengal, fell into the adversity for which R. W. Bro. Williamson had been reproached, and, on that day he resigned his high office "in consequence of the unfortunate state of his affairs."[1]

Before long the Prov. Grand Lodge itself was in a serious condition of debt.

On the same St. John's Day (1790), the Hon'ble Charles Stuart was elected—and, once again in defiance of G. Lodge monitions,—installed as Provl. G. Master. The newly-appointed Prov. G. Master, being unable to perform the duties of his office, owing to the Supreme Government having fallen on his shoulders during the absence of the Governor-General from the Presidency, appointed Bro. Richard Comyns Birch to be Acting Prov. G. Master.

The following letter and list of Lodges has been discovered recently in the archives of the Grand Lodge of England. The spelling, punctuation, etc., are given as in the original :—

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[1] Since this book was in print I have found, thanks to W. Bro. Sadler, that R. W. Bro. Williamson kept up a correspondence with Grand Lodge until nearly the close of the century.

Letter of March 1st, 1793.[1]

To His Royal Highness, the Thrice Most Worshipfull George Prince of Wales, Grand Master,

The Most Worshipfull Acting Grand Master,

The Thrice Right Worshipfull Deputy Grand Master,

The Right Worshipfull Wardens, and other Highly respected members of the

Grand Lodge

March 1st, 1793.

Royal, and thrice most Worshipfull Sir,

Most Worshipfull, thrice Right Worshipfull and Right Worshipful Sirs, and

Highly Respected Brethren,

We had the Pleasure to address your Most Worshipfull Lodge on the Eleventh Day of Last Month. We therein had the Honor to inform you, that our highly respected Brother Charles Stuart, had resigned the office of Provincial Grand Master, and that it was our Intention to proceed to a new choice. We accordingly assembled on the 19th of Last Month, when, after the most Mature Consideration of the state of Masonry in these Provinces, and the most serious Reflection respecting the Brothers eligible, and, most proper for the office, our Unanimous Choice fell on our much esteemed, and greatly respected Brother, Richard Comyns Birch.

We have the Highest Respect for your most Worshipfull Lodge, and wish to conform exactly to the Line of Duty Laid Down to us, ...and We would have waited the Confirmation of our Choice. .....But to have done so, would have occasin'd a Long Delay, which in any case, would have Evil Consequences: And We have very forcible Reasons for wishing to avoid in the Present Occurrence. We have already informed you, that the Craft has been for some time, on the Decline, and We have Cause to apprehend It may be still more so.....Wherefore, after the most serious Consideration, We were Unanimously of Opinion that it was essentially necessary for the proper Support of the P. G. Lodge, and of the interests of Masonry in these Provinces

[1] I owe this list and this previous letter to the courtesy of W. Bro. H. Sadler, the well known Masonic historian.

in General, that Brother Birch should be immediately seated in the Chair of Solomon ; and he was installed accordingly.

We have the firmest Confidence that this Step will have the happiest Consequences.....We request a Confirmation of our Choice, and that a Patent may be sent out for our newly elected P. G. Master.....We hope and trust that our Conduct in this Important Circumstance, will meet with your Perfect Approbation.

We have the Pleasure to inform you, that our Revd. and greatly Esteemed Brother Robartes Carr, formerly P. G. Chaplain, who is now Chaplain to the Military Station at Caunpore, together with some other Worthy Masons at that Station requested to have a Constitution to establish a Lodge there ; The Application was made on the 19th Ultimo, and the Request most cordially Complyed with.....It was the first, and a most pleasing, Piece of Duty to our newly elected P. G. Master to sign the Constitution.

We remain with the most cordial Sentiments of Brotherly Love and Duty,

Royal and Thrice Most Worshipfull Sir,
M. W....., thrice R. W.....and R. W. Sirs, and
Highly respected Brethren
Your very affectionate Brothers
and most faithfull Servants,

John Miller,	*Dy. P. G. M.*
J. B. Smith,	*S. P. G. W.*
R. J. Perreau,	*J. P. G. W.*
Wm. Jackson,	*P. J. P. G. W.*
Edward Tiretta,	*Past J. P. G. W.*
J. Palling.	*P. G. Treasr.*
Thomas Raball,	*Master, Stewards Lodge.*
P. J. M. Iraissinetz,	*S. W.* „ „
J. Pyefinch,	*Master, L. the Star in the East.*
W. C. Blaquiere,	*Senr. Wn.* „ „
W. Vanus,	*Junr. Wn.* „ „
Richard Brittridge,	*W. M. of Industry and Perseverance.*
J. D. Williams,	*Senr. Warden* „ „

The Prov. G. Lodge in the East at Calcutta in Bengal,
March 1st, A. D. 1793 and A. L. 5793.
By the Lodge,
RICHD. ANSTER, *P. G. S.*

List of Lodges under the Jurisdiction of the Provincial Grand Lodge at Calcutta in Bengal.[1]

General No.		Held at.	Prov. No.	Distinguishing Appellation.	Date of Constn.
70	77	In Calcutta	1	Lodge of The Star in the East	1741
143	167	Ditto	2	Lodge of Industry & Perseverance.	
288	350	Ditto	3	Lodge of Unanimity.	
316	388	With the third Brigade.	4	Lodge of True Friendship.	
293		In Fort William	5	Lodge of Humility & Fortitude.	
292		In Calcutta	6	Lodge of The Anchor & Hope.	
464		at Fredricknagore	7	Lodge of The North Star.	
528		at Chunar	8		Nov. 12, 1792
529		at Caunpore	9	Lodge of Mars	Feb. 19, 1793

J. MILLER, *Dy. P. G. Mr.*

THE following extract is of interest as recording the extinction of the old Lodge No. 10, and the beginning of Lodge *Anchor and Hope* :—

Extract from the Grand Lodge Warrant Book.

"Mem., Oct. 1793.—By the Return of the Prov. G. Lodge of Bengal, dated 1st March 1793, there appears 'the Lodge of the *Anchor and Hope*, in Calcutta, the six Lodge of Bengal,' but of the constituting of which no account was sent home, and by the said return it appears that the Lodge No. 292 with the 3rd Brigade at Caunpore, does not exist ; it is therefore now taken out of the

[1] No. 292 in the old List.

list, and the Lodge of the *Anchor and Hope* placed against No. 292 to make the general list of Lodges correspond with the Provincial List of Bengal."[1]

I will close this chapter with a letter from W. Bro. B. W. Gould:—

Brentford Bulls,
Middlesex,

January 18th, 1792.

Right Worshipful Master, and Much
Esteemed Brethren.

Although I have long neglected writing to your R. W. Lodge, yet, generally speaking, I have scarcely omitted doing so to individual members of it that I have the honour to know, and, had I even been negligent in that point of private friendship, my *remembrance* of our Lodge has ever been a prevailing pleasure in my thoughts, and [the Lodge] has always had my earnest wishes for its prosperity and success.

I have, since I left you, attended the Grand Lodge of England in order to be introduced to the Prince, but as yet have not had that honour, owing to the absence of his Royal Highness. Your favourable introduction to Brother White induced him to shew me every attention and politeness. On every occasion that has presented itself I have been invited, particularly honoured, and most affectionately received. A point was always made to introduce me to every person of consequence that has been present. I hope, therefore, in your next annual letter, you will have the goodness to acknowledge the handsome reception to which both you and

[1] Lane: *Masonic Records*, Edn. 1895, p. 186, W. Bro. H. Sadler informs me that Wor. Bro. Lane had not seen the return of March 1, 1793. My present belief is that the Lodge formed out of the members of the 3rd Brigade Lodge in 1788 was *Anchor & Hope*. If it was not so, the Lodge so formed must have been in abeyance in 1793. The Warrant of Confirmation granted to Lodge *Anchor and Hope*, in 1844 refers to warrant as No. 452 in 1773, and ignores the fact that *Anchor and Hope* was arbitrarily given the place of the old "Muxadabad" Lodge in 1793. Bro. Lane has erroneously given 1793 for 1773.

myself stand indebted to Brother White. At the last Quarterly Communication I was very politely invited for the purpose of being introduced to the Prince. I went, but His Royal Highness not coming, I was in that expectation disappointed. Your healths were drank, and, on my returning thanks in your names in the usual form for that mark of esteem, I met, in return for you, the greatest warmth of applause from a very great number of the highest order and rank of Masons, and upwards of three hundred Brethren. Your liberality was remarked, and the highest encomiums passed on the Brethren in Bengal you can conceive I had the honour of taking my seat with the Past Grand Officer clothed with a Grand Lodge apron, and wearing the jewel you did me the honour of conferring on me which was very much admired and respected. I have become a member of the Royal Arch Chapter under Brother Dunkerley, and am a member also of a Lodge of Masons held in Hampton Court Palace, of which Brother Dunkerley is the present Master.[1] I have been solicited to become Master of this Lodge, but my present avocations prevent my accepting that honour.

With the most affectionate and sincere good wishes for the prosperity of the Craft, but for your Lodge in particular, and for the individual welfare and happiness of every member of it, I remain with respect and esteem, Right Worshipful Master, Worshipful Wardens, and Brethren,

Your affectionate Brother,
B. W. Gould.

To the Right Worshipful Master, Worshipfu. Wardens, and Brethren of Lodge *Industry and Perseverance*, in the East, of Calcutta. January 18th, A. D. 1792. A. L. 5792.

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[1] Lodge *Harmony*, constituted June 2, 1785. Now No. 255 E. C. C. Sadler. Thomas Dunckerley, p. 124. Lane: *Masonic Records*, p. 211

CHAPTER VI.

PRIVATE LODGES IN BENGAL, 1785—1791.

THE Lodges Nos. 1 and 2, mentioned in the Proceedings of the Prov. G. Lodge as given above, are, of course, the present:—

Lodge No. 67 *Star in the East.*
,, No. 109 *Industry with Perseverance.*

The *Steward's Lodge* seems to have fallen into abeyance well before the close of the eighteenth century.

The Prov. G. Lodge, as we have seen, had reserved the numbers from 3 to 9 for the benefit of such decayed up-country Lodges as might apply for a renewal of their constitutions. In so doing they seem to have acted not very fairly to the Lodges they numbered ten and eleven, for these Lodges were undoubtedly in existence before the abeyance of the Prov. G. Lodge. One cannot but feel that the fact of these three Lodges being composed of artisans and "the lower-military," accounts for this neglect: class considerations were very much more in evidence in olden Calcutta than they are to-day or will ever be again. Then, too, the members of the three Lodges Nos. 9, 10, and 11 were only too anxious to be enrolled on the list of Prov. G. Lodge, while the other Lodges were

"birds in the bush." Feeling sure of the "birds in hand." the Prov. G. Lodge seems to have reserved high numbers to catch "birds in the bush." It must also have been observed that, while the offices in Prov. G. Lodge were reserved for the members of Lodges Nos. 1 and 2, Lodge No. 1 seems to have been content to re-elect each year the same brethren as its principal officers. About 1792, Lodge *Industry with Perseverance*, whose members, merchants whose fortunes were often at the mercy of French privateers,—began to fall into decline. In the end, as we shall see, the two oldest Lodges fell into abeyance, and, as a natural consequence, the Prov. G. Lodge suspended its energies, and the lights of Masonry were kept aflame by those Lodges which had been so unfairly denied representation in Prov. G. Lodge.

The Lodge No. 9 was, as we have seen, a Lodge composed of artisans. This Lodge appears as "No. 442, the sixth Lodge in Bengal" in the engraved list of Lodges published by the G. Lodge of England in 1775.[1] Constituted in Calcutta in 1771, it soon ceased to meet, but was revived as No. 12, and then made in 1788 No. 9. In 1793 it is No. 3. After having remained true to the Regular Grand Lodge, it, in about 1808 went into abeyance, and was finally erased in 1817.[2]

The Lodge No. 10 had received a warrant from *R. W.* Bro. S. Middleton in December, 1773. It would

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1 Gould: *Four Old Lodges*, p. 66.

2 Lane: *Masonic Records* [1895 Ed.], p. 184.

seem that this Warrant fell into the hands of a Lodge composed of privates and non-commissioned officers in the Third Brigade. This Brigade reached Calcutta at the close of the year 1787, and left very shortly for Berhampore, taking its Lodge away with it. There is, however, a little difficulty in identifying this Lodge with any one of the three Lodges which were attached to the Third Brigade and acknowledged in the lists of the Grand Lodge of England. These three Lodges were:—

"No. 444. The Eighth L. of Bengal with the 3rd Brigade."
"No. 452. The Tenth „ Muxadabad (Murshedabad).
"No. 482. The Twelth „ with ye 3rd Brigade."

The Lodge No. 444th or 8th of Bengal appears for the first time in the Engraved List in 1775 together with the 5th, 6th and 7th Lodges of Bengal. These Lodges appear together consecutively between No. 444 constituted on December 9th, 1772, and No. 446 constituted at Jamaica, April 23, 1775—a circumstance which leads one to suppose that their position in the List of 1775 is somewhat arbitrary. The 6th, 7th and 8th Lodges were all erased on February 10th, 1790. In the *Calendar* for 1785, the "tenth Lodge" is renumbered No. 452; and the year 1772 is given as the date of its Constitution. The Warrant Book of the Grand Lodge of England shows that by March 1793 "the Lodge No. 292 with the 3rd Brigade at Cawnpore does not exist." The number 292 had been assigned to the Lodge in the previous year.

One would have been tempted to believe that Lodge No. 452, constituted at "Muxadabad" in

1773 was a civilian and not a military Lodge, but the *Calendar* for 1793 describes it "as the Tenth Lodge" of Bengal, with the Third Brigade at Cawnpore.

No. 482, "the 12th Lodge," appears for the first time in the Grand Lodge List in 1778, as No. 482, and it is then wedged in between two West Indian Lodges. Ten years later it appears as No. 388, and in the Calendar for 1793 it is given as "No. 316, *Lodge of St. George in the East*," the 12th Lodge of Bengal with the Third Brigade. The year 1775 is given as the date of its Constitution.[1]

It is clear from the Bengal records that at the time when the Third Brigade moved into Fort William there was but one working Lodge attached to the Brigade, and that this Lodge had been constituted by *R. W.* Bro. S. Middleton in December 1773. It is also recorded that this Lodge at the time of its arrival in Calcutta was known as No. 12. It seems, therefore, natural to conjecture that this Lodge was in reality the Lodge No. 12, constituted in 1773, and that it had taken over the Warrant of a former civilian Lodge at Murshedabad. We take it that the Lodge which visited Calcutta with the Third Brigade in 1787 was the Lodge called No. 12 of Bengal in the list of G. Lodge for 1778 and that in 1787 it was in possession of a local Warrant in 1773, and that in 1790 this Lodge was named *True Friendship*.

The Lodge No. 11 is *Humility with Fortitude* now No. 229 E.C. The continuity of the Lodge, however, was not admitted by the schismatic Prov. G. Lodge

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[1] Gould: *Four Old Lodges*, p. 78.

under Bro. Fenwick. In November 14th, 1799, Bro. John Miller presented to Lodge *Industry with Perseverance* "three decanters, 5 tumblers, and 26 working wine glasses with Masonic emblems which belonged to Lodge 11 of which I had the honour to be Master twenty-five years ago." The renumbering of this Lodge in the engraved calendars of the Grand Lodge of England is quite easily traced. In March 1791, the Lodge was in direct correspondence with Grand Lodge.

The Lodge No. 12 constituted locally on July 24th, 1787, after the departure of the 3rd Brigade from Calcutta represents in the opinion of the original author of this work, the present Lodge *True Friendship*, now No. 218. The recently recovered letter of the Prov. G. Lodge dated March 1st, 1792, however, seems to make it clear that this new Lodge was *Anchor and Hope*. In October 1793, the G. Lodge, regarding the "Muxadabad" Lodge No. 292 as extinct, gave the number 292 to *Anchor and Hope*.

This transaction, however, had been forgotten by 1844, when Lodge *Anchor and Hope* received the Warrant of Confirmation under which it still is working. In this document it is taken for granted that *Anchor and Hope* was the Lodge constituted in 1773 as No. 452—*i.e.*, the Lodge at "Maxadabad."

CHAPTER VII.

THE PERIOD OF SECESSION.

December 27th, 1793.

At the meeting of Prov. G. Lodge, attended by all the Calcutta Lodges, a loyal address was voted to H. R. H. the Prince of Wales on the occasion [May 2nd] of his installation as Grand Master.[1]

The Prov. G. Lodge assembled regularly during the period from 1791 to 1799, Bro. R. C. Birch presiding, with Bro. John Miller as his Deputy. But the officers had been selected exclusively from the two oldest Lodges, and this unwise restriction led to no small dissatisfaction on the part of the other Lodges who, feeling themselves neglected, slowly commenced to show their resentment.

The result was a schism. So early as 1796, Lodge *Humility with Fortitude* had discussed the question of secession to the Atholl Constitution, that professedly more ancient system of Masonry, which, with its partiality for the "higher degrees" and its world-wide acceptance among Military Lodges, must have held out special attractions for a Lodge working within the Garrison of Fort William. But Lodge *True Friendship* led the way, and, on December the

[1] Bro. De Cruz gives the address in full, but as it contains nothing further germane to the history of Masonry it is omitted from the present edition.

27th, 1797, received a Warrant from the Atholl Grand Lodge "according to the Old Constitutions granted by H. R. H. Prince Edwin at York." The Lodge, however, was represented at Prov. G. Lodge on St. John's Day, 1799, and only returned its *regular* constitution in the following year. The English number granted to Lodge *True Friendship* by the Atholl G. Lodges does not appear on the Warrant, and it has been affirmed by high authority, that "there is no trace in the old Register of the Atholl Masons" of that Warrant. But the Warrant is undoubtedly authentic, and it is interesting to remark that it is the oldest Warrant extant in Bengal. The Lodge in the margin is described as "No. 1 Bengal, Calcutta." It is believed in Calcutta that the number of Lodge *True Friendship* on the Atholl Roll was 315. In 1875, however, the Grand Secretary formed the Lodge that the number was No. 301, and represented a Lodge constituted by the Atholls at Jamaica on June 2nd, 1796. This, as W. Bro. G. W. Lees has recently shewn, was plainly an error.[1]

Lodge *Humility with Fortitude* seceded a little later and received a Warrant dated April 4th, 1798. The old Lodge No. XI thus became No. 317 or No. 2 of Bengal: but apparently the Lodge accepted its new position with some hesitation, for it was represented in Prov. G. Lodge in 1799, and it was not until December 27, 1800, that the Prov. G. Master announced in Prov. G. Lodge the surrender of the Warrant of 1774. By a strange

[1] See Appendix.

oversight, Lodge *Humility with Fortitude*, despite its secession, remained on the books of the Regular Grand Lodge until 1817. In 1814, on the re-union, it was numbered twice over in consequence of this error—both as No. 373 and 402. The Centenary Jewel worn by Lodge *Humility with Fortitude* bears the date 1798, as the warrant under which the Lodge is at present working is in confirmation of its warrant under the Atholl Constitution. The Lodges has, therefore, petitioned for a confirmation of its original warrant of 1773.

In course of time, Lodge *Marine* followed the example set by Lodges *True Friendship* and *Humility with Fortitude*. Under a Warrant dated March 4th, 1801, Lodge *Marine* became No. 323. A little later on, Lodge *Anchor and Hope* also obtained an Atholl Warrant as No. 325. On March 12, 1801, a Military Lodge in the 78th Highlanders, at Fort William, was warranted by the Atholl Grand Lodge.

December 27th, 1800

The meeting of the Prov. G. Lodge,[1] on this night must have been a melancholy occasion. The Prov. G. Master (R. C. Birch), expressed his forbodings as to the coming fall of masonry in the Province—a decay "similar to that which had occurred in the years 1781-4, at the time of the

[1] Attended by Lodges :—
Star in the East.
Industry with Perseverance.
Unanimity.
Anchor and Hope.

war in the Carnatic, when but for the Lodge *Industry and Perseverance*, the light would have been extinguished."

The fears expressed by R. W. Bro. R. C. Birch were only too well founded. Lodge *Star in the East* almost immediately fell into a state of abeyance which lasted for nearly eleven years. Lodge *Industry and Perseverance*, to which the Prov. G. Master had paid so just a tribute, was on the point of closing also. It struggled through the year 1801, during which eleven meetings were held at Bro. Houeson's house in Chowringhi. One meeting only was held in each of the years 1802, 1803, and 1804—the meeting of December 4th, 1804, being the last. Nothing is known of Lodge *Unanimity*, except that it appears to have been in existence in July 1808, and that it remained steadfast in its allegiance to the regular G. Lodge of England. A letter of G. Lodge recorded on the proceedings of Lodge *Star in the East* of May 10th, 1816, describes the extinction of Lodge Unanimity as having occurred "many years since." The Prov. G. Lodge itself held but one meeting after that of December 27th, 1800, and that was on December 27th, two years later. Summonses for this last meeting were not sent out till so late as the evening of December 25th, and, in consequence, Lodge *Industry with Perseverance*, whose Master (Harvey), who not supposing a Lodge would be held, was spending his Christmas holidays with friends "in the country," only found his summons when it was too late for him to summon his Lodge to attend.

The account of the last days of the Prov. G. Lodge may appropriately be concluded with the following letter from a Brother who since 1770 had been one of its principal officers. The letter is addressed to the Secretary of Lodge *Industry and Perseverance*, and is recorded on the proceedings of that Lodge, of June 24th, 1801.

"Yesterday I had the pleasure to receive your favour of the 3rd, conveying to me an invitation from the Lodge of *Industry and Perseverance*, to attend the celebration of the Festival of St. John, at the House of Bro. Houeson, on the 24th instant.

"I have ever had, and shall always continue to have, a very great respect for the Lodge of *Industry and Perseverance*, and nothing would afford me more sincere satisfaction than to profit by attending it frequently, and particularly on the occasion just mentioned. But years, and their atttendant weakness, together with an infirm state of health, have long obliged me to apologise to my worthy Brethren for not attending their meetings. It gives me inexpressible concern and regret that I find it impossible to benefit by their kind and brotherly invitation on the approaching occasion. The preservation of a tolerable degree of health has long since compelled me to adopt a mode of living, which does not permit me to join in Society on any occasions of refection except breakfast, and I dare much less approach any company met for festal purposes. This gives me a degree of uneasiness on this peculiar occasion, which I have not words to express.

"I must, therefore, request of you, my good brother, to present my best respects and cordial salutations to the *R. W.* Master, the *W.* Wardens, and other members and assure them that I most sincerely wish prosperity to their Lodge, and health and success to every individual member of it, and to lay the above recited reasons before them, which I hope, and trust they will accept as a sufficient apology."

I remain, etc.,
"JOHN MILLER"

"CALCUTTA,"
"*12th June*, 1801.

For some ten years, then, Masonry was almost exclusively represented in Calcutta by the Atholl Lodges. It is probable that the Atholl Lodge No. 1 of Bengal had been intended by its G. Lodge to blossom out into a Prov. G. Lodge for Bengal, in much the same manner as the "Grand Committee" or senior private Lodge "No. 1," in England had been established as a Grand Lodge in 1773. A development of such a nature would have hardly been possible in Calcutta, although the Atholl Lodges felt the want of a resident controlling power. In *Humility with Fortitude*, on 2nd December, 1809,[1] Wor. Brother Tytler, a distinguished Army Surgeon, proposed "that the opinion of this Lodge, in the first instance, be taken whether or not it would be advisable for the Ancient Regularly Constituted Lodges of Bengal to join in and endeavouring to procure the sanction of the Ancient Grand Lodge of England, for the establishment of Provincial Grand Lodge in Bengal, and, if so, that a letter be drawn up by a Brother of this Lodge, to be addressed to all the Lodges in Bengal, and submit the opinion of this Lodge on the subject and motives that actuated it therein." Brother Evans seconded this proposal "on the proviso

[1] Robert Tytler. *The Freemason's Quarterly Review* for 1839 contains some remarkable articles for a New System Explanatory of *Terrestia Phenomena* by Bro. Tytler, who then was attached as Surgeon to the 85th Bengal Regiment, and in India died in 1838. An interesting obituary notice will be found in *Freemason's Quarterly Review*, 1838, p. 359. Some interesting letters of Tytler's on the Fort of Kllingur are in the *Asiatic Journal*, Vols. X & XI.

that it may meet with the unanimous concurrence of all the Ancient Lodges in and at Calcutta.'' The motion was carried, and Wor. Brother Tytler was appointed to draw up the letter. Nothing came of the proposal.

On December 23rd, 1809.

Humility with Fortitude was invited to take part in a procession on St. John's Day by *True Friendship*, but declined on the ground that the requisite sanction of Grand Lodge was not obtainable. *Humility with Fortitude* was again invited by Lodge *Union*, the Atholl Lodge No. 338 (in the 14th Foot then at Fort William), and, on the strength of a discovery of a paragraph in a letter of the G. Secretary, accepted.

On St. John's Day, December 27th, 1809, the Lodges—

True Friendship.
Humility with Fortitude,
Marine,
Union No. 338 held in H. M.'s 14th Foot,[1]
The *Dispensation Officer's* Lodge (working under a warrant granted by No. 338).

walked in procession to St. John's Church, where Divine Service was sung, and ''an excellent sermon illustrative of the grand principles of Masonry'' was delivered by Bro. the Rev. Dr. James Ward."

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1 This was Lodge *Union* which became No. 432 at the union. The Dispensation Lodge was an "Officers' Lodge," Gould: *Military Lodges*, p. 189. Lodge *Union* and its dependent Lodge became extinct in 1832.

In December, 1811.

Lodge Humility with Fortitude was invited by Lodge *Marine* to join the procession at Moore's Assembly Rooms. *Humility with Fortitude* replied "that in event of a Masonic Sermon being preached at St. John's Church on the evening of St. John's Day, the Brethren of this Lodge will attend, but that their procession will commence at the S. E. gate of the Fort." On 7th December, *Humility with Fortitude* appointed a deputation to call on Dr. Ward and ask him to preach. On 11th December *Humility with Fortitude* issued an invitation to *True Friendship*, informing them that "our venerable and highly esteemed Royal Arch Brother the Rev. Dr. Ward has obligingly consented to preach before the brethren," and that the brethren would commence their procession from the S. E. gate of the Fort. *True Friendship*, in reply, urged *Humility with Fortitude* to meet at Moore's Rooms—a proposal which was ultimately assented to. At Dr. Ward's suggestion, a subscription was made "for the distressed Portuguese." On the proposal of W. Bro. Tytler, Lodge *Humility with Fortitude* undertook to have Dr. Ward's sermon printed. 300 copies were taken by *Humility with Fortitude*, 100 by *Star in the East*, 50 by *Marine*, and more than 50 by *True Friendship*.

Dr. Ward's sermon stirred up the zeal of some brethren of the dormant Lodge *Star in the East*, and a meeting of former members was held on December 30th, 1811, at which it was resolved that the Lodge should be revived. The day appointed

for the purpose was January 2nd, 1812, when Bro. Blaquiere, who was elected Master, addressed the Lodge and attributed the resolution "of restoring the Lodge to its former splendour" to the impulse given to the zeal of the Brethren by Dr. Ward's eloquent and impressive sermon on St. John's Day last.

On September 18th, 1812

"The propriety of electing a Prov. G. Master by ballot for the approbation of the G. Lodge of England," was mooted in Lodge *Star in the East*, and on October 2nd following, the Lodge proceeded to ballot, when

16 votes appeared for Bro. the Rev. Dr. Ward,
10 for Bro. Blaquiere, and
1 for Bro. M. Louis.

Brother Ward was, consequently, declared duly elected, and the necessary communication was ordered to be made to the G. Lodge of England; but this was not done as will be shown in due course, until some time afterwards.

On October 23rd, 1812.

The Master of Lodge *Star in the East* informed the Brethren that he had every reason to hope that a revival of the meetings of Lodge *Industry and Perseverance* would be shortly effected through the exertions of the zealous and worthy Bro. William Dring, Past Master of that Lodge.[1] He added that

1. W. M. of Industry with Perseverance in 1790 and 1791. For his doings at Madras in 1794 see Malden: *Hist. of Freemasonry on the Coast of Coromandel*, pp. 146-47.

the interest of the Fraternity were deeply concerned in the revival of Lodge *Industry and Perseverance*, and that the success of the efforts of the Lodge *Star in the East* to restore the *Prov. G. Lodge* depended on it in a great measure, as these two Lodges would be the only ones left in Calcutta that had not departed from their allegiance to the G. Lodge of England.

Wor. Bro. Dring's exertions proved successful, and Lodge *Industry and Perseverance* was revived on December 4th, 1812.

St. John's Day in 1812 having fallen on a Sunday, the two newly-revived Lodges chose January 6th for their Masonic service at St. John's. It is significant of the approaching re-union that the "Officers," *Dispensation* Lodge and Lodge *Humility with Fortitude* elected to accompany the so-called modern (*i.e.*, the regular) Lodges on this occasion. Dr. Ward was once more the preacher, and chose as his text St. Matt. II, 2.

On January 14th, the Atholl Lodge No. 1 of Bengal *True Friendship*, with its Royal Arch Chapter, and Lodge *Marine*, attended Divine Service at St. John's, and were addressed by Bro. the Rev. Dr. J. Ward. The order of procession was as follows[1] :—

Tyler.
The Marine Lodge.
Tyler.
Lodge No. 1.
The Brethren walking two and two.

[1] H. Sandeman: *Selections from the Calcutta Gazettes*, Vol. IV, p. 276. Sandeman is mistaken in calling Lodge "No. 1" here Lodge *Star in the East*. It was *True Friendship*.

The Treasurer and Secretary :

R. H. Boddam, Esq., Worshipful Master, supported by Brothers Hepworth and Wordsworth, the Senior and Junior Wardens.

Holy Royal Arch Tyler.

The Holy Writing borne on a crimson cushion by the oldest member of the H. R. A. Chapter, and A Golden Triune carried by Brother Oehme.

R. Tytler, M.D.

The G. M. of the H. R. A. Chapter, supported by Brother Benjamin and Tyler, the G. Senior and Junior Wardens of the Chapter.

Three Deacons, with their Rods, and
The Companions, walking three and three.

Not to be eclipsed by the revival of an older "No. 1'" of Bengal, *True Friendship* solemnized St. John the Baptist's Day in June, 1812 by Masonic Service, which is thus reported in the *Calcutta Gazette* of Thursday, July 1st :

"Thursday last, being the anniversary of St. John the Baptist a numerous assemblage of the Brethren of the Ancient and Royal Craft of Freemasonry, breakfasted by particular invitation of the Right Worshipful Master and Chapter of the Lodge *True Friendship, No.* 1, *Bengal*, at the Rooms of Brother Moore, whence they moved in a grand procession to the Old Church, to attend Divine Service and hear a sermon preached by the Revd. T. Thomason.

"In the evening, a dinner was given at Brother Moore's Rooms by the Lodge *True Friendship* to a large party, consisting of many sojourning brethren and a number of gentlemen of Calcutta and near the metropolis, who partook of an elegant repast and choice wines, and viewed with admiration the unanimity and harmony which prevailed under the auspices of the Right Worshipful Master, Brother Robert Tytler, supported by Brother George Wordsworth, in the west chair, and Junior Warden Brother Charles Blaney in the south chair.

"The Band of the Artillery attended during the repast, and contributed greatly to the enjoyment of the evening.

"The following were the Toasts and the order in which they were given :—

" 'Our beloved and venerable Sovereign—the *Oldest*, *Greatest*, and most *Virtuous* Monarch of the age,—His Majesty King George the Third, and the whole Craft of Masonry. Tune—*God Save the King*.

" 'The Royal and August Patron of our art, the Nation's hope and the People's pride, H. R. H. the Prince Regent of the British Empire; and may the loyalty and virtuous conduct of Freemasons ever cause him to remember with pleasure that he has worn an apron and handled a trowel. *The Prince of Wales' March.*

" 'The distinguished Princes of the Blood who have honoured the Ancient and Royal Craft with their countenance and patronage. *Duke of York's March.*

" 'His Grace, John, Duke of Atholl, Grand Master of the ancient York Freemasons and the Grand Lodge of England. *Freemasons' March.*

" 'Success and prosperity to the Grand Lodges and Brethren, working under their Empress of Scotland and Ireland. *Auld Lang Syne.*

"An honest man is the noblest work of God."

" 'That Bright Luminary in the Masonic Constellation, the Earl of Moira, whose unremitted exertions for the benefit of masonry render his name indelibly imprinted in the heart of every Brother of the Craft. *Lord Moira's Welcome.*

" 'That illustrious Son of Erin and boast of Britain, our Noble and Gallant Brother the Marquis Wellington, and the brave Brethren and Heroes under his command. *British Grenadiers.*

" 'Health, prosperity, and happiness to every worthy Brothers wherever he may be; and may Masons of every country be ever united in the true ties of '*True Friendship*', Unanimity, and Brotherly Love. *Free & Accepted Masons.*

" 'That patriotic statesman and enlightened scholar, the Noble Mecœnas of the East, the Right Honourable, Gilbert, Lord Minto, Governor-General of British India, and the Heroes who accompanied him in the memorable expedition which annexed Java to the British Empire. *Conquest of Java.*

" 'His Excellency the Commander-in-Chief. Sir George Nugent, and the brave protectors of Asia, the Indian Army. *Fall of Paris*

" 'The distinguished Sons of our country, the members of the Civil Service of the Honourable East India Company. *Braw Lads of Gala Water.*

" 'The memory of three illustrious brethern, Lord Nelson, Sir Ralph Abercromby and Sir John Moore, and may their glorious example, animating the bosom of every Mason, tell him his life is not his *own* when his country requires it." [*With Solemn Honours*] *Here's a health to those far awa'.*

" 'The Freemasons of India; and may the only desire of superiority known among them exist in the emulation of striving who best can work, and be most willing to assist a worthy brother in distress." *Robert Adair.*

" 'The health of our excellent and worthy Brother. Sir William Keir, to whose exertions the present flourishing state of the Royal[1] Art in Bengal is chiefly to be attributed.' " *Highland Laddie.*

The reader who remembers how recent the deaths of Nelson, Abercromby and Moore were at the time of this festivity will understand the impressiveness of the toast *ad piam memoriam.*

The communication to the G. Lodge of England on the subject of the appointment of a Prov. G. Master, and the establishment of a Prov. G. Lodge ordered to be made in Lodge *Star in the East* on September 18, 1812, was at length made on March 27th, 1813. The delay was, no doubt, the sole cause which led to the unhappy fact that Dr. J. Ward cannot now be numbered among those who have held the high office of Provincial Grand Master of Bengal. "Our earliest thoughts," wrote Lodge *Star in the East,* "were naturally

[1] Sandeman; *Selections from Calcutta Gazettes*, Vol. IV. pp. 302—4.

drawn to the situation of our Prov. G. Lodge, but finding, upon due and mature consideration, that the oher Lodges in Bengal had accepted constitutions from the Duke of Atholl, and thrown off their allegiance to the Grand Lodge of England, We considered it to be our duty, by private and friendly communications with them, to endeavour to draw them back to their former allegiance. But, although we have hitherto exerted our efforts in vain, we feel great hopes that on the establishment of a Prov. G. Lodge of Bengal, this great object may be speedily attained." Then followed a joint recommendation from Lodges *Star in the East* and *Industry and Perseverance* that Bro. the Revd. Dr. James Ward should be appointed Prov. G. Master of Bengal.

CHAPTER VIII.

THE REVIVAL OF PROVINCIAL GRAND LODGE UNDER THE MARQUESS OF HASTINGS TO ITS ABEYANCE IN 1828.

A very interesting and full account of Lord Moira's masonic career[1] is given by Wor. Bro. R. F. Gould in his *Military Lodges*. In 1790 he had been appointed Acting Grand Master of England, and it was mainly due to his tact that when under the influence of works of the Abbé Barruel and Professor Nolison,[2] Parliament, in 1799, voted all societies requiring of their members any oath not authorised by law to be unlawful combinations, Masonic Lodges were exempted from the operation of the Act.[3] In 1806, the Earl of Moira was Acting (or Virtual) Grand Master of Scotland. Previous to his departure for the East, he was appointed Grand Master of India. It is curious to note that on his outward journey, he stopped at Mauritius, and, at the head of the Masons of the island, laid the foundation-stone of the Roman Catholic Cathedral (!)

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[1] He was probably initiated in an Army Lodge under the Irish Constitution—either in No. 83 attached to 8th Foot in which he served as a subaltern from 1773 to 1775; or in No. 512 in the 63rd Regiment, to which he was transferred as Captain after the fight at Bunker's Hill. Gould: *Op. Cit.*, p. 176.

[2] The work of Barruel aims at establishing a connection between the Masonic Lodges and the French Revolution, and this opinion has been often repeated by historians. As a matter of fact, Masonry, so far from producing the Revolution, succumbed to it in France. See H. d'Almeras: *Cagliostro: Le Franc—Maconerie et L'Occultisme au XVIIIe Siecle*, p. 94.

[3] 39, George III. C. 79.

Lord Moira arrived in Calcutta[1] on 4th October 1813, and on November 8th he constituted a new Lodge in Calcutta, which was named after himself—the *Moira Lodge Freedom and Fidelity*. Bro. Major-General Sir William Keir[2] [Grant] was the first Master of the new Lodge; Bros. Colonel L. J. Doyle[3] and Commodore John Hayes were respectively the Senior and Junior Wardens. One of the founders was Bro. Sir Robert Rollo Gillespie.[4]

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[1] After stopping at Madras where he had a Masonic reception, and received an address. *See* Sandeman: Selections. Vol IV, pp. 321 *et seq.*

[2] Sir W. Grant Keir (successively Sir W. Keir, Sir W. Grant Keir, Sir W. Keir Grant) had been present with the Russian and Austrian armies in Italy in 1799 and seen many campaigns. In 1813, he was Adjutant-General in India. In after years his career was equally distinguished. *See* Article in *Dictionary of National Biography*.

[3] Afterwards General Sir Charles. He had served in the Netherlands and Egypt under Abercrombie, and commanded a force or eight Infantry, known as "Doyle's Triadores" in the Peninsular, with such conspicuous success that he was made a Spanish Lieutenant-General.

[4] Bro. Gilespie had seen much service in the West Indies. On one occasion he was sent by the Commander-in-Chief as bearer of a command to the enemy to surrender an island. His boat, with the flag of truce and the papers were overturned. Gilespie, with his sword between his teeth, swam ashore under a heavy fire. He was brought before the Governor-General, Santhonax, who condemned Gilespie as a spy to the gallows. Fortunately the Governor was familiar with Masonic language, and instead of being executed, Gilespie was sent back to the squadron under a guard-of-honour. At St. Domingo, in 1796 he distinguished himself by killing no less than six brigands who had attacked his house. At a levee, George III, surprised at the diminutive size of the hero, is reported to have said—"Eh, Eh, what, what, is this the little man that killed the brigands?" The remainder of this note may be given in Gould's words (*op. cit.*, p. 188):—

"After the Peace of Amiens, he exchanged as Lieutenant-Colonel into the 19th Light Dragoons, and proceeding overland to India, was appointed Commandant of Arcot, where his regiment was stationed. But he had not been there many days when, riding before breakfast on July 10th, 1806, he was met by an officer who reported a mutiny at Vellore. Starting at once with a squadron of the 19th and some native cavalry and directing the rest of the Dragoons with their "Galloper" guns to follow, Gillespie hurried to Vellore to find that the Sepoy troops had massacred

Saturday, December 11th, 1813.

The three Regular Lodges, *Star in the East, Moria,* and *Industry with Perseverance,* attended at Government House to offer the Grand Master of all India a loyal welcome.

On Saturday last, at half-past eight P.M., agreeably to a notification given to the Masters of Lodges, *Star in the East, Industry and Perseverance,* and the *Moira Lodge Freedom and Fidelity,* that the Most Worshipful and Right Honorable the Earl of Moira, Past Acting Grand Master of the Grand Lodge of England, would receive a congratulatory address on His Lordship's arrival in India,—the Officers and Brethren of those Lodges, amounted to about 120, assembled at the Government House, where they

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the Europeans, with the exception of a few survivors belonging to the 69th Foot, who had spent their ammunition and were making their last stand. With the aid of a rope, Gillespie had himself hoisted into the fort, where he encouraged the 69th until the arrival of the guns from Arcot, when the gates were blown open, and the Dragoons entering, cut down over 800 of the mutineers. The Military Lodge at Vellore perished in this revolt. In 1811, Gillespie, as Brigadier-General, accompanied the expedition against Java, and on the reduction of the Island was left in command of the troops. The next year, finding that a confederacy of the Javanese Chiefs had taken up a position in a powerfully stockaded fort, defended by 100 guns and 300,000 men, he promptly attacked and carried it with 1,500 troops, thereby, in all probability, saving the lives of all the Europeans on the island. Returning as a Major-General to India in 1813, after participating for a brief period in Masonic fellowship with his brethren of the "Moira Lodge," he was appointed, in 1814, to the command of one of the four columns which took part in the invasion of Nepaul. The progress of the columns was arrested by one hill fort, Kalanga, garrisoned by a mere handful of the enemy. Two assaults were beaten back, and the British general and 500 of his men were killed. The gratitude of a nation has reared in St. Paul's Cathedral, a monument to perpetuate the memory of Sir Rollo-Gillespie, and in the town of Comber, where he was born, his Masonic brethren have erected a column in loving remembrance of the hero whose last words were: "One shot more for the honour of Down." Thirty-five Lodges were present at the unveiling of the "Gillespie monument" on the 24th of June (St. John's Day), 1844, and the members of the Society who assembled on that interesting occasion are said to have formed the largest meeting of Freemasons ever witnessed in Ireland."

decorated and marshalled themselves for their introduction o His Lordship. At nine o'clock, the Most Worshipful Past Acting Grand Master having signified his readiness to receive the address, the Right Worshipful Masters of the three Lodges, William Coates Blaquiere, Esq., William Dring, Esq., and Sir William Grant Keir, preceded by the Lodges, supported on crimson velvet cushions, and followed by their respective Past Masters, Officers and Brethren of the Lodges, entered the room appropriated for the occasion, filing in a semi-circle in front of His Lordship, who, decorated with the superb Masonic Lodges in England and various other jewels of the higher orders of Masonry, stood, with his personal staff, at the upper part of the saloon. The Right Worshipful Master of Lodge, *Star in the East*, first Lodge of Bengal, then read the following address :—

"*To the Most Worshipful and Right Honorable the Earl of Moira, &c., &c., &c., Past Acting Grand Master of the Grana Lodge of England.*"

"MOST WORSHIPFUL SIR AND NOBLE BROTHER—

"We, the Masters, Wardens, and Members of Lodge *Star in the East, Loage Industry and Perseverance*, and the *Moira Lodge, Freedom and Fidelity*, working under the auspices of the Grand Lodge of England, actuated by a sincere respect for your Lordship's distinguished and exalted character as a Mason, approach you with united hearts, to express the lively gratification we feel at your Lordship's safe arrival at the Metropolis of India.

"As British Masons glorying in the mild and beneficent principles of our ancient and honourable institution, we feel ourselves doubly impelled to welcome your Lordship to this country, and congratulate the Craft in India, on an event which not only opens to their view the brightest prospects of encouragement and protection, but enables them personally to witness the benign operation of those great Masonic virtues, which they have so long contemplated and revered at a distance.

"During the period that your Lordship, as the immediate representative of our Royal Patron, held the responsible office of acting Grand Master of England, we observe with admiration and gratitude, your persevering exertion in supporting the high cha-

racter of our Institutions, is successfully diffusing its sublime tenets, and endeavouring, by a mild and dignified course of measures, to unite the Brotherhood in the closest ties of amity, illustrating, by the bright example of your own life, the pure precepts of the Institution over which you so long and ably presided.

"In this sincere demonstration of respect, we only perform all imperious duty to your Lordship as our illustrious superior, the Past Acting Grand Master of England; but when to that pleasing duty, is added the unanimous and voluntary acknowledgment of our personal affection for your Lordship's private virtues, sensations arise in our hearts which words are inadequate to express.

"That the Father of all Light, the Almighty Architect, whose power and wisdom sustained the foundations of the universe, may continue to illuminate your mind; that under your auspices the fabric of Freemasonry may be more closely cemented, strengthened, and extended; and that your Lordship may long continue the pride and ornament of our Order, is the fervent prayer of

Most Worshipful Sir and Most Noble Brother,

Your faithful Servants and most Affectionate Brothers,

W. C. BLAQUIERE, *Master*,
Lodge Star in the East,

J. B. Birch, Senior Warden.
S. Hampton, Junior Warden.
W. Blackstone, Past Master.
James Ward, D.D., Chaplain.
C. D'Oyley, Secretary.
A. H. Smith, Treasurer.
C. R. Lindsay, Steward.
H. Alexander, ditto.
H. S. Montague, ditto.
J. Drew, ditto.
W. Hall,
Jos. O'Halloran.
M. Louis.
W. D. Fawcett.
William Francklin.
J. Hunter.
R. M. Thomas.
G. Chinnery,
R. Lawson.
H. W. Wilkinson.
C. H. Campbell.
Charles Mortlock.
D. Heming.
Jas. Jamieson.
A. Narine.
W. Scott.
J Angus.
G. R. B. Berney.
J. W. Taylor.
J. Mackillop.
G. Cruttenden.
R. McCulloch.

G. Dickson.
E. Watson
Jas. Williamson.
William Dring.
A. Brandt.
W. B. Gordon.
J. Heyes.
C. K. Booth.
S. Nicholson.
J. Hales.
C. Tucker.
J. Irwin.
M. Cheese.
J. Brown.
A. Allen.
W. H. Smoult.
J. Carter.
H. Christopher.
Wm. Mitchell.
Jas. Johnston.
—White.
J. A. Simpson,
R. Cutler Ferguson.
Archibald Seton.
T. Templeton.
R. C. Barwell.
J. P. Larkins.
C. Morley.
C. F. Stuart.
W. R. Gilbert.
J. Fraser.

,,

William Dring, Master of Lodge *Industry and Perseverance.*
J. Angus, Senior Warden.
R. Lawson, Junior Warden.
W. C. Blaquiere, Past Master.
Thomas Gillanders, Secretary.
J. Harvey. Treasurer.
S. Hampton, Past Senior Warden.
J. B. Birch.
C. D'Oyley.
John Hayes
George Peters.
D. McCulloch.
J. L. Learmouth.
George Fowler.
John Burrell.
H. McPherson.
James Pearson.
Charles H. Baines.
William Blackstone.
J. A. Simpson.
L. F. Smith.
James Toussaint.
I. P. Ripley.
Edward Toussaint.

,, ,,

W. Grant Kerr, Master, *Moira Lodge.*
C. J. Doyle, Senior Warden.
John Hayes, Junior Warden.
Robt. Tytler, M. D., Past Warden.
Henry Tyler, Secretary and Treasurer.
Henry Shepherd, Chaplain.
Thos. McMahon.
Robt. Lowther,
Thomas Hall.
G. H. Gall.
Thomas Duxmore.
John Biscoe.
William D'Acre.
William Wollen.

H. P. Davison.
P. E. Monsell.
H. Creighton.
William Darley.
H. Colebrooke.
Henry Dwyer.
T. Mainwaring.
R. B. Lloyd.
Roger Keys, M. D.
J. W. Fulton.
W. H. Forsteen.
William Moor.
J. Thomson.
M. B. Edmonstone.
L. Stanhope.
William Rumbold.
John Tytler.
G. C. Carey.
R. H. Boddam.
J. A. Van Kraam.
William Bertchoff.
J. Canning.
J. Robertson.
J. Lowther.

To which His Lordship returned this eloquent and gratifying answer.

"BRETHREN,

"The sentiments which attend the interchange of kindness among Masons, are more easily conceived than expressed. I imagine how I ought to meet the compliment you have paid me and give me credit for due feeling, and you will do more justice to my sensations than could be rendered to them by any words in my power to employ.

"From what you say of me, I perceive all the advantages o being seen at a distance; but I am happy to have sacrificed tha security, since it has given me the opportunity of this cordial reception from you. I accept your favourable professions most gladly, because from what I have seen and heard, I have reason to be satisfied that Masonic principle, with all the necessary regularity, is strictly observed in your several Lodges. A rigid attention to the established forms is no light consideration; it is a binding duty upon us, because it is the only place we can hold forth to the Community, as a security against the possible perversions or secret meetings. The uniformity of observances in Masonic Lodges satisfies all Governments that they are safe, under the facility of recurring to those who superintend the Craft; because the uniformity is a proof, that those individuals possess efficient control over the proceedings of the Fraternity, and are thence themselves responsible. A clear perception of this alone has induced Government to exempt Masonry from that interdict which they have felt themselves under

the obligation of establishing against other undefined associations But, Brethren, you will never mistake the mysterious forms, the observance of which is so carefully upheld in our meetings, and which are indeed so essential to the structure of the Craft, for the real foundation of our union. The diffusion of a spirit of Benevolence and Charity is the true object of our labours; and in the pursuit of that object, we do that, which we humbly trust, may be approved by the All-Beneficient Creator.

"The distinction which I have drawn between our forms and our essential purpose, is illustrated by circumstance referring to their country. Here, where, above all other parts of the world, attachment to ceremonies appear the most rooted, I meet the very inculcation which I have been pressing upon you. Stumbling upon a translation of some axioms from the Braminical College of Madura, to my great surprise I found this passage: 'He who practises Virtue and Benevolence, knows the essence of all religion; arbitrary ceremonies form no part of it.' The sentence is not incomplete, though, it may, at first sight, appear so. He who recorded it was well aware that it could not be reflected upon without presenting all its inferences. The suppression of those selfish passions which constituted virtue, and that postponement of our own advantages to the enjoyment of others, which is termed Benevolence, can spring in man but from one source. The sacrifice of one's own gratification would be absurdity, did not one feel that, in the unalterable relations towards each other which the Almighty has established amongst his creatures, the furtherance of the happiness of others, is so consonant to the goodness of His works, is (however humbly) so much an imitation of His Divine bounty, that we may confidently pronounce it the most acceptable worship we can offer to His Throne.

"The principle of Masonry then is religion; yes! Your hearts acknowledge that it is truly so. You ask for my support and countenance, can you want them? The structure of Masonry rests upon too firm a basis to need the being upheld by extraneous assistance. Its own quality, and the eternal recognition of it, which will exist in the breasts of men must preserve it against all contingencies. Yet I earnestly thank you for your belief, partial as it is,

that I can render you service. If to cheer and to encourage you, be to render you service, I shall do so. I will urge you forward with an irresistible spur; I will tell you, the true worth of Masons is the adoration of the Most High! All your energies are there employed in an occupation of such a tenour. Cultivate it! Propagate it! You will bestow blessings on those around you: but you will bestow ten times more on yourself; for you will walk in the continual persuasion of endeavouring to do that which is most likely to find grace in the sight of the great Architect of the Universe."

His Lordship then, after saluting the Brethren in a most gracious manner, retired, followed by his Staff.

At a quarter before ten, the Right Honorable the Countess of Londoun and Moira, having intimated to the Brethren of the Lodges Star in the East, Industry and Perseverance, and the Moira Lodge, that Her Ladyship was prepared to receive their address, the Lodges proceeded to move in procession through the Southern verandah of the Government House, to Her Ladyship's Drawing-room, in the south-west wing. The Countess, supported on the right hand by Lady Keir, Mrs. Ricketts, Mrs. Davidson, and Mrs. Ross, and on the left by the Earl of Moira, and His Lordship's Staff, signified her readiness to hear the address, when the Right Worshipful Master of *Star in the East*, advancing a few paces, read the address as follows:—

"To the Right Honorable the Countess of Londoun and Moira.

"Madam,

"We, the Masters, Wardens, and Brethren of Lodge Star in the East, Industry and Perseverance, and the Moira Lodge Freedom and Fidelity, having discharged our greatful duty to our illustrious Brother, the Earl of Moira, by the unanimous offer of our cordial congratulations, on his safe arrival in Bengal, cannot remain uninfluenced by a secret hope that our sentiments of respect and affection, may be allowed to extend to one so justly dear to His Lordship's heart, as the Countess of Londoun and Moira, and so forcibly associated with Masonic virtue. Can we as Masons

proudly acknowledging the genuine and unsullied principles of our ancient and respectable order, contemplate Your Ladyship's descent from a Nobleman so elevated and distinguished in the annals of Masonry, as the Earl of Londoun, who filled the chair of the Grand Lodge of England without experiencing the most lively impulse of grateful enthusiasm, or reflecting that in your happy union with the Earl of Moira, the finest springs of our sublime institution have joined together in an ample current, to spread more widely, the luxuriant tide of benevolence, generosity, charity and social affection ;—can we behold this auspicious union of Masonic interests, and deny ourselves the gratification of blending with our congratulations to Lord Moira, the same cordial welcome to Your Ladyship, and claiming your hereditary influence over our fraternity with sentiments of equal veneration ?

"The mild virtues, and amiable condescension, which have distinguished Your Ladyship's character through life, inspire us with a flattering hope, that you will accept the offer now made to you by a respectable body of Free Masons, of their sincere congratulations on the arrival of yourself and family in India ; their cordial wishes that Your Ladyship may long enjoy in these climes the blessing of health and happiness, and that in your rising offspring, you may joyfully behold the opening blossoms of innocence expand into ripened perfection.

"Clothed in this ancient and honourable garb of Freemasonry, the emblem of innocence and purity, we confidently venture to approach Your Ladyship, with an anxious solicitation that you will allow us to consider you the Patroness of an Order pure as your own breast, and the first principles and tenets of which are strictly congenial with the softest springs of your heart. Could a doubt be entertained of the purity of our institution, the exemplary life, the justly acknowledged benevolence, and active virtues of your Noble Consort, would instantly repel it, and stamp on our Order the intrinsic value it possesses. May that proud distinction, which His Lordship's life has given to Masonry, be increased by the benign influence of Your Ladyship's patronage, and may we, in the possession of Your Ladyship's favourable opinion, be animated by a spark of that bright and encouraging spirit, which so happily

presided and watched over the interests of the Masonic community!

"We have the honour to subscribe ourselves,

MADAM,

"Your most faithful and obedient servants,

Signed by the Masters, Wardens and Members of the three Lodges."

The Countess of Loudoun and Moira was pleased to return her thanks to the Lodges, in these few but expressive words :—

"SIR,—I must entreat you to accept yourself, and express to these Gentlemen, my grateful acknowledgments for this distinguished and undeserved compliment. I feel I should be wanting towards you, and indeed, I may add, unjust towards myself, were I not to say (however inadequate I do so), how very highly I value this flattering mark of your good will."

The Lodges then respectfully took leave of Her Ladyship, and retired with sentiments of the most cordial gratification at the gracious reception they had experienced from their illustrious Grand Master, and his amiable Countess, the Patroness of the Craft of India.[1]

In December, 1813, R. W. Bro. Lord Moira as G. Master of India, re-established the Provincial Grand Lodge of Bengal, and appointed the following officers :—

Acting Prov. G. Master	Bro.	the Hon'ble Archibald Seton,
Depy. ,, ,, ,,	,,	Sir W. Grant Keir.
Prov. G. S. W.	,,	W. C. Blaquiere.
,, G. J. W. ,,	,,	Commodore Hayes.
,, G. Sword Bearer	,,	J. Pascal Larkins.
,, G. Chaplain	,,	Rev. Dr. Ward.
,, G. Treasurer	,,	Rev. Dr. Shepherd.
,, G. Secretary	,,	Capt. John William Taylor.

[1] Sandeman, *Op. Cit.* pp. 339-345.

January 21st, 1814.

A grand ball and supper were given by the Prov. G. Lodge, the Lodges *Star in the East*, and *Industry with Perseverance*, and the *Moira* Lodge, to the Countess of Moira and Londoun.

April 2nd, 1814.

An application was received by the Prov. G. Lodge from Brothers:—Shearman Bird, J. Irwin, John Drew, C. Tucker, E. Barnett, R. Walpole, and J. Carter, Members of the Lodge *Star in the East*, representing that they "were placed by their different occupations at a remote distance from their other Lodge," and praying for a constitution for a Lodge to be called *Oriental Star*, and to be held "at Noacally, in the Tipperah District, in Bengal, or such other place or places as may be most convenient." The Warrant applied for was granted under date April 21st, 1814. Bro. James Irwin was appointed Master, and Bros. J. Drew and Charles Tucker his S. and J. Wardens, respectively.

June 23rd, 1814.

A Warrant, dated June 23rd, 1814, was granted to Bros. William Grant Williams, Edward Brightman, Rowan Ronald, James Francis Sandys, George Nicholls, Hugh Adams, John Napier, Samuel Greenway, Francis Desbruslais, John Lawrence, William Kinsay, John Dick Arnes, William Griffith Bruce, and David Kidd, to hold a Lodge at Calcutta, to be named the *Aurora* Lodge, *Candour and Cordiality*.[1] Bro.

[1] This Lodge was the effect of a secession from Lodge *Humility with Fortitude* consequent to the failure of W. Bro. W. G. Williams to get re-elected Master of that Lodge. There is a Memorial Tablet to W. Bro. Williams on the walls of the Mason's Hall in Park Street.

W. G. Williams was the first Master, and Bros. E. Brightman and R. Ronald his S. and J. Wardens, respectively.

July 12th, 1814. A Warrant was granted to Bros. Francis Moran, J. Betson, J. Gordon, Richard Hanna, William Ross, James Rodney, Silvester Fox, John Nairn, Alexander Dobson, George Boyle, T. Haywood, William Andrewes, Jeremiah O'Keefe, J. Cockey, and J. Dorsey, of the Regiment of Artillery stationed at Dum Dum, to establish a Lodge, to be called *Courage with Humanity*.[1] Bro. Betson was appointed to be first Master, and Bros. O'Keefe and Dobson his S. and J. Wardens, respectively.

November 23rd, 1814. In the *Calendar* for 1793 there is a Lodge No. 528 "at Chunar in the East Indies, the Eighth Lodge of Bengal." Founded apparently in 1793, from want of a sufficiency of Members to work the degrees, the Lodge had been dormant from 1796 to 1812.[2] In the latter year an attempt had been made, without success, to revive the Lodge, but at last the members were able to report to Prov. G. Lodge that they were doing well

1 It was originally proposed to name this Lodge *Perseverance with Prudence*, but, in order to avoid the appearance of adopting any part of the Motto of Lodge *Industry with Perseverance*, it was resolved, at the suggestion of Bro. the Rev. Dr. Shepherd, to call the new Lodge *Courage with Humanity*—"Courage having been the leading feature in the Bengal Artillery, and *Humanity* the grand characteristic of the British Soldier." Naturally the older Artillery Lodge *Humility with Fortitude* gave the sister Lodge at Dum-Dum the warmest support.

2 In July, 1810, the Lodge was advised by Lodge *Humility with Fortitude* to write to England for a Regular Warrant—the warrant being a local one. What can we make of this in view of the fact that Lodge *Sincere Friendship* had for thirteen years at least been on the G. Lodge list?

and "daily increasing." This Lodge was erased in 1863, when it was No. 381 of England.

In December, 1814, official intelligence reached India on December 27th, 1813, of the union of the two Grand Lodges. In communicating this intelligence to Lodges *Star in the East* and *Industry with Perseverance*, the G. Secretary of England observed that "the great work had been accomplished not by any intrigue or exertion of influence—not by any feeling of pre-eminence on the one side or inferiority on the other—but from one general and unanimous sentiment that amongst Masons there should exist no difference, no separation of interest, no distinction that could produce an idea that we are not all of the same family. So pure and genuine was this sentiment, that the only contention amongst the parties (if I may be permitted to use the expression) was, who should best prove their sincerity and devotion to the general cause."

Referring to the election of Bro. the Rev. Dr. Ward as Prov. G. Master, the Grand Secretary continued :—

"I am commanded by H. R. H. the Duke of Sussex to say that he sees not the least objection to the appointment ; but as the Earl of Moira is vested with the rank of Acting Grand Master for the whole of India, and in that capacity is competent to appoint Provincial Grand Master for Districts (whose rank and authority will be the same as if appointed by the Grand Master himself), he feels it would be more correct that the appointment should be under the hand of his Lordship ; and as no inconvenience or delay will result from this course being adopted I have to refer you to the Noble Lord accordingly."

December 27th, 1814.

As soon as the fact of the union of the two Grand Lodges of England became known in India, congratulatory addresses poured in from all the lodges in Calcutta to the Prov. G. Lodge. The Lodges *Humility with Fortitude*, *True Friendship*, and *Marine* at once tendered their allegiance; and on St. John's Day, December 27th 1814, no less than nine Lodges were represented at a meeting of the Prov. G. Lodge, held at the Town Hall, and presided over by the Acting Prov. G. Master (the Hon'ble A. Seton), assisted by (on the right) *R. W.* Bro. Herbert Crompton, Prov. G. Master of the Coast of Coromandel, (on the left) by *W.* Bro. W. C. Blaquiere, Prov. Depy. G. Master of Bengal, and Bros. J. Hayes and J. B. Birch, as respectively Prov. G. S. and J. Wardens.

Although the Atholl Lodges in Calcutta joined in the general re-union of 1813-4, Lodge *Humility with Fortitude* for a certainty, and probably the others as well retained the distinctive working and customs of the so-called "Ancients." In 1813, Lodge *True Friendship*[1] clearly had a Royal Arch Chapter of its own. From 1811 to 1817, Lodge *Humility with Fortitude*[1] worked the following "higher" degrees:—

Master in the Chair.
Excellent Master.
Super-Excellent Master.
Mark Master.
Red Cross.

[1] Lodge *Humility with Fortitude* surrendered its Royal Arch working to Chapter *Holy Ascension*, which ultimately became amalgamated with Chapter *Hope*, No. 109 E. C. In 1863, Lodge *H. with F.* still held lodges for the Mark and Royal Ark Mariner degrees.

Royal Arch.
Knight Templar.
Knight of Malta.
Knight of St. John at Patmos.

November 30th, 1814.

The foundation of St. Andrew's Presbyterian Church was laid, with Masonic ceremonial, by the Acting Provincial. Master G. The order of the Procession was:

A detachment of the Body Guard.
Music.
Grand Marshal.
Lodge Courage with Humanity.
Aurora Lodge.
Oriental Star.
Moira Lodge.
Marine Lodge.
Humility with Fortitude.
True Friendship.
Industry with Perseverance.
Star in the East.

[Each Lodge, having its own Marshal, and being headed by its own Tyler with a drawn sword.]

Peace Officers.
The Magistrates.
(*Messrs. Elliot, Thriepland, and East*).
The Superintendent of the Building (*Mr. Burn*) with the Plan.
Choristers (*Bro. Linton, etc.*).

KIRK SESSION.

(*Mr. Tucker, Drs. Hare and Macwhirter, Mr. Wilson and the Rev. Dr. Bryce*).

ACTING COMMITTEE.

(*Major Wood, Mr. Trotter, and Mr. Mercder.*)

THE PROVINCIAL GRAND LODGE.
The Provincial Grand Tyler (*Bro. Welch*).
Inscription Plate (*carried by Bro. Lowis*).

Cornucopia and Golden Mallet (*borne by Bros. Moore and Hastie*).

Two Silver Cups with Wine and Oil (*borne by two Brothers of Lodge Humility with Fortitude*).

Golden Compasses (*borne by Bro. Hastie*).

Square, Level, and Plumb (*borne by Bros. Calder and Benjamin, and a Brother from the Marine Lodge*).

Three Grand Stewards (*Bros. Doyle, Canning and Allan*)

Master of the Grand Steward's Lodge (*Bro. Lindsay*).

Grand Secretary and Grand Treasurer (*Bros. Taylor and Shepherd*)

Grand Senior and Junior Wardens (*Bros. Hayes and Birch*).

Grand Sword Bearer (*Bro. Larkins*).

Senior Grand Deacon. Holy Bible. Junior Grand Deacon.
(*Bro. Alexander.*) (*Borne by Bro. Mackillop.*) (*Bro. Coultenden.*)

Acting Provincial Grand Master (*Bro. Seton*). & The Deputy Provincial Grand Master (*Bro. Blaquiere.*)

Two Grand Stewards.
(*Bros. Sir W. Rumbold and Stuart.*)

Grand Marshal.
(*Bro. Anbury.*)

Music.

A Guard.

After the ceremony, the procession returned to Moore's Rooms, where the Acting Grand Master thanked the Brethren for their assistance on this occasion.

The usual procession to the Cathedral took place.

December 27th, 1815. After Divine Service, the Prov. G. Treasurer, Bro. Shepherd, of Lodge *Star in the East*, preached from Gal. vi. 10—"Do good unto all men." The Communication of the Prov. G. Lodge, held that day, was attended by the ten private Lodges mentioned as present on the occasion of November 30th, 1814.

In January 1816, a Bro. McDonnell came in Calcutta from Port Louis, bringing with him an introduction to the Prov. G. Lodge, from the Prov. G. Lodge of Mauritius and its dependencies.

January 24th, 1816. Lodge *Oriental Star* at Noacally forwarded a cheque for £100 for the English charities. The Lodge, which now consisted of sixteen members had allowed its St. John's Fund to accumulate, it being their experience that "in this country calls on behalf of distressed brethren are infrequent." [1]

July 18th, 1816. The Acting Prov. G. Master granted a Warrant to Bros. Thomas Anbury,[2] N. Manly, W. H. Hewitt, M. White, M. Bunbury, J. Gordon, N. Campbell, and Henry Burney,[3] to hold a Lodge, named *Northern Star*,[4] at Barrackpore. Bro. [Major] Thomas Anbury was appointed first Master, and Bro. [Captain] Nicholas Manly,[5] and Bro. [Lieut.] Niel Campbell, S. and J. Wardens, respectively. The application for this Lodge had been supported by Lodges *Star in the East*, *Moira*, and *Humility with Fortitude*.

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[1] Bro. De Cruz, in 1866, found that the Minutes of the Proceedings of the Prov. G. Lodge for the years 1816—1819 were "not forthcoming," and for some years after that date only the minutes were extant only in rough notes or drafts of the Prov. G. Secretary.

[2] Initiated in Lodge *Humility with Fortitude*, November 25th, 1812.

[3] Initiated in Lodge *H. with F.* on March 3rd, 1810.

[4] There had formerly been a Lodge *Northern Star* at the Danish Settlement of Serampore, on the river bank, immediately opposite to Barrackpore.

[5] Initiated in Lodge *H. with F.* on March 3, 1810.

October 23rd, 1817. The Acting Prov. G. Master being about to leave India, the Acting G. Master of India intimated to the Prov. G. Lodge, that he had selected Bro. [the Hon'ble] C. Stuart to succeed R. W. Bro. Seton. Bro. Stuart apparently never entered on his duties.

January 17th, 1818. The Acting G. Master of India, appointed by Warrant [Bro. the Hon'ble] Charles Robert Lindsay to be Prov. G. Master of Bengal.

October 29th, 1818. An application was made by Bros. Richard Humphreys, M. F. Wrenn, C. J. Gayton, D. M'Clelland, George Birch, F. McKenzie, A. McGregor, A. Noble, William Gee, and Alexander Roderick, for a Warrant for a Lodge, named *Sincerity*, to be established at Cawnpore.[1] The Warrant was granted on January 8th, 1819. The following were appointed principal officers :—

W. M. Bro. Humphreys.
S. W. „ Michael Wrenn.
J. W. „ Charles Joshiah Gayton.
Sec. „ W. Gee.

November 30th, 1818. An application was made to the Acting G. Master of India by Bros. Charles Bingham, Æneas Ronald Macdonell, W. N. Burns, G. B. Bellasis, William Dalgairns, A. S. Short, H. D. Robertson, and S. Martin, residing at Poona, praying for a Warrant as Lodge *St. Andrews*, and also for a Dispensation for holding a *Prov. G.*

[1] The application was supported by Lodge *Union*, No. 432, held in the 14th Foot, and Lodge *True Friendship*.

Lodge, for the purpose of making the Hon'ble Mountstuart Elphinstone a Mason. The applicants requested that the name of the Hon'ble Mountstuart Elphinstone might be inserted in the body of the Warrant, so as to authorise them "to install him," after being duly passed, and raised as Deputy Grand Master of the Deccan. The reply made to this application has not been discovered.

On January 6th, 1819, Lodge *Star in the East* forwarded with its recommendation to the Prov. G. Lodge, an application from its Bro. Sir Charles D'Oyly, *Bart.* (a God-son of Mrs. Warren Hastings—"elegant Marian"), Collector of Customs, requesting that the foundation of the new Custom House might be laid with Masonic ceremonies. The folowing is an extract from Sir Charles' letter :—

"The elevation of a structure so important to the mercantile interests of Calcutta and to the Department over which I have the honour to preside could not under any circumstances be contemplated by me without exciting the liveliest anxiety for its successful accomplishment. But, as a zealous member of the Masonic Fraternity, it is natural that I should feel peculiar solicitude that an undertaking so momentous to the public welfare should be celebrated by those symbolical mysteries and impressive ceremonies of our ancient and respectable Order, which, from a knowledge and admiration of the pure principles out of which they emanate, are, I am convinced, calculated to give solemnity to the occasion, and to inspire the warnest interest in the minds of my brethren.

"In all ages and European countries, Masonic Associations have been invited to afford their assistance in laying the corner stones of works of national benefit or public utility, and the records of Masonry bear ample testimony to their active co-operation in commemorating with their mystical rites such important works.

Edifices which have become the pride and glory of the world, whether consecrated to religion or devoted to charitable purposes, or to the advantage and amusement of the public, have been erected under the auspices of speculative Masonry. A zeal openly evinced by the craft in Europe cannot fail to inspire us with emulation to follow their laudable example, and when the means of demonstrating it are so infrequent, we ought not to lose the present favourable opportunity of proving to the world that, although far removed from the invigorating influence of the head of our Order, we are not less anxious to uphold its honour and reputation. * * *

"It affords me infinite satisfaction, as an officer of Government, to reflect that I have been the humble promoter of a public work, so indispensably necessary, to the welfare and prosperity of Indian commerce, but I shall not derive less satisfaction as a Mason, in considering that this important structure will be raised under the patronage of Masonic virtue, or that it will be connected under the superintendence of a Member of Lodge *Star in the East*."

Feb. 12th, 1819.

The Masonic Procession was formed about 4 P.M. at the Exchange Rooms, and proceeded to the site selected for the new Custom House in the following order :—

Music.

Grand Marshal.

The Lodges in the following order, preceded by their Tylers :—

Lodge Courage with Humanity,

Aurora Lodge

Moira Lodge.

Marine Lodge.

Humility with Fortitude.

True Friendship.

Industry with Perseverance.

Star in the East.

Superintendent of the Building with the Plan.

PROVINCIAL GRAND LODGE.

Tyler.

Inscription Plate	...	... Carried by a brother.
Golden Mallet	...	... " " "

Three Silver Cups, with Wine, Oil and Corn ... ... Carried by three brethren.
Golden Compasses ... ... ,, ,, a brother.
Golden Square, Level and Plumb ,. ,. three brethren.

Grand Stewards.

Grand Secretary. Grand Registrar.
Grand Sword Bearer. Grand Treasurer.

The Holy Bible.
Carried by a brother.
Grand Chaplain (*Bro. the Rev. Dr. Shepherd*).
Senior Grand Deacon. Junior Grand Deacon.
Senior Grand Warden. Junior Graad Warden.
Provincial Grand Master.
Deputy Provincial Grand Master.
Two Grand Stewards.

On reaching the entrance of the enclosure, the Private Lodges halted, and opened ranks, facing inwards. The Music then entered the area, turning to the right, and proceeding round to the north-west angle of the area, where it halted and continued playing.

The Prov. G. Lodge followed, and halted on the east of the stone. The Prov. G. Master then took his seat at the pedestal supported by the Depy. Prov. G. Master, Chaplain, and S. Deacon on his right, and the Prov. G. Wardens and other G. Officers on his left.

The Lodges in order of seniority then took up their places round the area.

The Superintendent of the building then presented the plan to the Prov. Depy. G. Master who handed it up to the Prov. G. Master. After inspection, it was returned to the Prov. G. Master, who was desired to lay the cement and fix the inscription plate.

The Depy. Prov. G. Master thereupon proceeded with the Prov. G. Chaplain, supported by the G. Stewards to the east side of the stone, where the Prov. G. Chaplain recited the following prayer :—

"O, Thou Omniscient, Omnipotent, Incomprehensible, Eternal Being, Supreme Architect of all worlds, vouchsafe to prosper this

our present undertaking; and, for as much as all our national and individual prosperity is under Thy Almighty guidance, we humbly beseech Thee, Thou Great Dispenser of all good, to shower down Thy blessings upon us, upon the natives of this country, upon all strangers, and sojourners in this city. And of Thy most gracious favour, grant unto us, now assembled, Thy all powerful protection, and further us with Thy continual help, to establish, strengthen, and preserve this edifice upon the best and surest foundations of liberality, equity, and concord; so that it may be built upon a rock and remain to future ages, the happy resort of commercial intercourse and good faith, the grand emporium of our Eastern trade, a standing landmark of our country's fame."

Phials containing current coins were then placed in the niches, and, this done, the Depy. Prov. G. Master read the inscription. The plate being fixed in its place and the cement spread, the Prov. G. Master, supported by his Wardens, and other officers, proceeded to the stone and ordered it to be lowered. With three regular steps he descended to the stone, and proceeded to test it by the square, level, and plumb handed to him by the Wardens, through the hands of the Depy. Prov. G. Master. He then received the golden mallet, and, having given three knocks on the stone, pronounced the following invocation :—

"May the Grand Architect of the Universe grant a blessing on this stone, which we have now laid, and by His Providence enable us to finish this and every other work undertaken for the benefit or embellishment of this city!"

The band now struck up Pleydel's German Hymn.

The cornucopia and silver cups were then delivered to the Wardens, and by them to the Prov. Depy. G. Master, and by him to the Prov. G. Master, who poured the Wine, Corn, and Oil, contained therein, upon the Stone, saying—"May the All-bounteous Author of Nature, bless this city with the abundance of Corn, Wine, and Oil, and with all the necessaries, conveniences, and comforts of life, and may the same Almighty Power preserve this city from decay to the latest posterity.

Animated music proclaimed the completion of the work. Speeches then followed, and after a ceremonial hoisting of the flag,

the National Anthem, royal salvos, and a general flying of flags by the ships on the river, the Lodges passed beneath an arch of garlands, on their way to Moore's Rooms, where they banqueted and closed a memorable day in peace and harmony.

July 12th, 1819.

R. W. Bro. C. R. Lindsay addressed a farewell letter to the Prov. G. Lodge, having tendered his resignation of his high office to the M. W. Bro. the Marquess of Hastings, Acting G. Master of India. "Having been appointed to a distant station," he wrote, "where I shall in all probability remain for many years, I take this mode, previous to my departure, to take leave of the Provincial G. Lodge of Bengal."

December 27th, 1819.

Brother J. Pascal Larkins, having been appointed by the M. W. Bro. the Marquess of Hastings to be Depy. G. Master of India and Prov. G. Master of Bengal, on December 24th, 1819, was installed by Bro. Blaquiere on December 27th, in the presence of the following Lodges—*Star in the East*, *Industry with Perseverance*, *True Friendship*, *Humility with Fortitude*, *Aurora*, *Marine*, and *Courage with Humanity*. The Prov. G. Master made the following appointments[1] :—

W. C. Blaquiere .. Prov. Depy. S. M.
J. B. Birch .. „ G. S. W.
C. J. Doyle .. „ „ J. W.

1 Bros. Blaquiere, a member of Lodge *S. in the E. and H. with F.*, Larkins, Birch, Doyle, Taylor, Alsop, Caldwell and perhaps Melville all of *S. in the E.* Meadows Farrell initiated in Lodge *H. with F.* in March, 1811, was Master of that Lodge in 1812 and 1815. He kept a school in Park Street in the house which is now the New Club.

J. W. Taylor[2]	.. Prov. G.	Secretary.
S. Hampton	.. ,, ,,	Master of Ceremonies.
T. Alsop	.. ,, ,,	S. Deacon.
H. Caldwell	.. ,, ,,	Sword Bearer.
[J.] T. Melville	.. ,, ,,	Treasurer.
W. M. Farrell	.. ,, ,,	Registrar.

The signs of approaching decay in the Prov. G. Lodge are becoming obvious, for at this meeting the abolition of the *Steward's Lodge* was agreed to, and on March 21st, the *Aurora* Lodge was reported to have ceased from working.

April 9th, 1822.

A Warrant was granted to Bro. B. Morley, Thomas Marshall, A. Lindsay, J. A. D. Watson, J. Beatson, H. Meginniss, C. Wade and M. Artey. On March 25, 1821, these Brethren had applied for a Constitution as "the Hasting's Lodge of Amity and Independence" to be held at Allahabad, under Bro. Morley as Master, and Bros. Marshall and Beatson as respectively S. and J. Wardens, The approaching anarchy is surely foreshadowed in the following letter, dated July 1st, 1823, to the Secretary of Lodge *Hastings*.

"I am directed to acknowledge the receipt of your quarterly returns and copy of proceedings of Lodge *Hastings*, and to acquaint you that the Provincial Grand Master will not give you the trouble, of transmitting your proceedings in future. unless any particular or emergent occasion should arise, on which the opinion or decision of Provincial Grand Lodge may be desirable."

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[2] Succeeded by Bro. T. Alsop on September 22nd, 1820. Bro. S. Hampton was W. M. of Lodge *Industry with Perseverance* in 1819, and was also succeeded in that office by Bro. T. Alsop in the years 1820 and 1821.

June 21st, 1821.

The Warrant of the Noacollee Lodge, *Oriental Star* was returned, the Lodge having ceased to work. In this month also the *Moira Lodge*[1] became extinct. As a counterbalance to these losses, on June 13th, 1821, a Warrant had been transmitted to Bro. Ross and seven other brethren, recommended by Bro. [Lt.-Col. T.] Anbury for the constitution of a new military Lodge at Cawnpore—the *United Lodge of Friendship.*

Official visits were paid by the Prov. G. Master to the following Lodges:—

April 19,	1822.	*Courage with Humanity* (Dum Dum).
May 21,	,,	*Marine.*
June 18,	,,	*Humility with Fortitude.*
July 18,	,,	*True Friendship.*
August 20,	,,	*Industry with Perseverance.*
September—	,,	*Star in the East.*

July 1822.

An application, dated May 31st, was received from Bro. R. B. Smith, Richard Killien, A. Bethune, H. Rollo, T. H. Holmes, R. Manne and George D. Carter for a Warrant for a Military Lodge to be known as Lodge *Humanity with Courage,* in George Town,

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[1] The return of the Warrant was demanded by Prov. G. Lodge on Jan. 16, 1823. There was some difficulty in obtaining this as it was in the hands of Bro. Commodore J. Hayes who claimed that the Warrant had been received directly "from the late G. Master (the Marquess of Hastings) and not through the intervention of the Prov. C. Lodge." Prov. G. Lodge resolved "that a Warrant for a Lodge in Bengal should not be left in the hands of an individual, and that Bro. Blaquiere be accordingly requested to repeat his claim on Bro. Hayes."

Prince of Wales' Island [Penang] the first officers appointed were :—

Bro. Thomas Binsley Smith ... W. M.
" Richard Killien ... S. W.
" Alexander Bethune ... J. W.

Permission was granted by the Prov. G. Master to Bro. Draper (Master Elect) and seven other brethren to revive the Lodge *Aurora*, and to this Lodge was to be attached a Lodge of Instruction. On this day an impresive Masonic ceremony was witnessed :—

July 24th, 1822.

Order of Masonic Procession observed in laying the foundation-stone of St. Peter's Church, on Wednesday, the 24th July 1822.

Jul, 24th, 1882.

The Lodges met at the house of the Town Major in Fort William at half-past four, from whence they proceeded in the following order:—

Music.

Grand Marshal.

Lodges in the following order, preceded by their Tylers and Banners, borne by a Junior Brother of the Lodge :—

Lodge, Courage with Humanity.
Marine Lodge.
Humility with Fortitude.
True Friendship.
Industry and Perseverance.
Star in the East.
Superintendent of the Building with the Plan.
Provincial Grand Lodge.
Tyler.
Banner, carried by three Brethren.
Inscription Plate, carried by a Brother.
Golden Mallet, carried by a Brother.
Three Silver Cups, with Wine, Oil, and Corn, carried by a Brother.
Golden Compasses, carried by a Brother.
Golden Square, Level and Plumb, carried by three Brethren.

Two Grand Stewards.

Grand Secretary. | Grand Registrar.

Grand Treasurer.

Holy Bible, Square and Compasses, carried by a Brother.

Senior Grand Deacon. | Junior Grand Deacon.

Senior Grand Warden. | Junior Grand Warden.

Provincial Grand Master.

Deputy Provincial Grand Master.

Two Grand Stewards.

Grand Sword Bearer.

On reaching the entrance of the enclosure from the East, the Music following by the Lodges turned to the left, and proceeded round the site of the Church, and halted in the North-East angle of the Square, the Lodges halting and facing inwards, the Band taking its station in the corner of the Square, to the right of the Provincial Grand Master's chair which was placed to the east of the site of the building ; the Provincial Grand Lodge completed the East side of the Square, the other three sides being occupied by the different Lodges in succession.

The Provincial Grand Master then took his seat at the pedestal, supported by the Deputy Provincial Grand Master, and Senior Deacon, on his right, and the Provincial Grand Wardens and other Grand Officers on his left, on which the music ceased.

The Superintendent of the building then presented the plan of the building to the Deputy Provincial Grand Master, who handed it up to the Provincial Grand Master. After being inspected, it was returned to the Deputy Provincial Grand Master, who was desired to lay the cement, and fix the inscription plate.

The Deputy Provincial Grand Master then proceeded, supported by the Grand Stewards, to the East side of the Stone, when a prayer suitable to the occasion was offered.

The Phials containing the Coins were then placed in the niches by the Provincial Grand Treasurer.

The Deputy Provincial Grand Master then read the inscription.

The Plate being fixed in its place, and the Cement spread, the Provincial Grand Master, supported by the Grand Wardens and other Officers, proceeded to the Stone ; and ordered it to be

lowered into its place, which was effected conformably to the rule of Masonry.

The Provincial Grand Wardens, who stood on the West side of the Stone, then handed the Square, Level, and Plumb successively to the Deputy Provincial Grand Master, who presented them to the Provincial Grand Master, and, the Stone being tried by him, the implements were returned to the Deputy Provincial Grand Master.

The Grand Mallet was then handed to the Provincial Grand Master, who giving therewith three knocks on the Stone pronounced this Masonic Invocation :—"May the Grand Architect of the Universe grant a blessing on this Stone which we have now laid, and by His Providence enable us to finish this and every other work undertaken for the benefit of mankind, and in honor of His holy Name."

The Band and Choristers then performed a piece of sacred music.

HYMN.

To thee, Great Architect Divine,
To whom all Glory, Praise be given,
We dedicate this sacred shrine
With mystic secrets sprung from Heaven.

Vouchsafe to hear our feeble band,
And on our labours deign to smile,
That guided by thy fostering hand,
Success may crown the builder's toil.

And ever hollowed may it prove
From jarring strife and discord free.
A Temple, where fraternal love
May join in endless praise to thee.

Parent of light, devoutly low,
Before thine altar here we bend,
Glory to thee, as was, is now,
And shall be ever, without end.

The Silver Cups were then delivered to the Wardens by them to the Deputy Provincial Grand Master, and by him to the Pro-

vincial Grand Master, who poured the Wine, Corn and Oil, contained therein upon the Stone, saying:—

"May the all Bounteous Author of Nature, bless this City with abundance of Corn, Wine and Oil, and with all necessaries, conveniences, and comforts of life; and may the same Almighty Power preserve this building from decay to the latest posterity."

A salute was then fired accompanied by animated music, announcing the completion of the work, at the close of which the Provincial Grand Master rose, and delivered from his chair a suitable oration. After which the procession retired in the same order as it came to the house of the Town Major preceded by the Band.

In 1822 the Brethren lost the presence of their distinguished Grand Master of all India.

Dec. 26th, 1822.

At ten o'clock on Friday, the company began to assemble at the Government House, by eleven every seat in the room was occupied, and many ladies were obliged to stand.

The number of ladies who attended was perhaps greater than ever before graced the room on such an occasion; and we believe that not an individual was there, who will not ever retain a lively remembrance of the scene. Certainly not less than 800 persons must have been present, most probably more, yet the whole was conducted with an order and regularity highly befitting the occasion, and as highly creditable to those who formed and superintended the arrangements.

About eleven Lady Hastings entered the room, and took her seat to the left, a little behind the chair of State; near her were Lady H. Paget, Ladies McMahon, D'Oyly, and the Ladies of the Members of Council, &c.

At eleven o'clock precisely the procession arrived from the Town Hall, where the different Lodges and Brethren had assembled at ten; whence, after the necessary forms of preparation had been gone through, they marched in double files to the Government House, dressed in Masonic Order and wearing their appro-

priate emblems, according to arrangements before made, as following:—

Two Grand Tylers carrying drawn swords.
A Band of Music playing a Masonic Tune.
The Grand Director of Ceremonies.
Military Lodge of H M.'s 17th Foot, No. 921 I. C.
Military Lodge of Hon'ble Company's Artillery.
Courage with Humanity.
Aurora Lodge.
Marine Lodge.
Military Lodge. Humility with Fortitude.
Lodge True Friendship.
Lodge Industry and Perseverance,
Lodge Star in the East.

Each of the above Lodges was preceded by a Tyler carrying a drawn sword, and an appropriate Banner carried by a Brother.

Then followed in procession the provincial Grand Lodge of Bengal as follows:—

Grand Tyler with a sword.
Two Grand Deacons carrying wands.
Grand Treasurer—Grand Recorder.
Grand Secretary.

A Brother carrying the HOLY BIBLE on a Crimson Velvet Cushion.
The Grand Chaplain in full canonicals and wearing the
Insignia of Masonry.
The Past Provincial Grand Master.
The Grand Junior Warden.
The Grand Senior Warden.
The Grand Lodge Banners.
The Deputy Provincial Grand Master.
The Sword of State, carried by a Brother.
The Right Worshipful the Provincial Grand Master.
Brother J. P. LARKINS.
A Grand Steward—A Grand Steward
The Grand Tyler.

On reaching the entrance of the Government House, the Band of Music halted under the portico, but still kept playing until the first Lodge had entered the Upper Guard Room, when another Band stationed there took up the tune. The first Lodge then opened right and left, so as to admit the other Lodges to pass through their centre, and form in three sides of a square, the Grand Master the Marquess of Hastings seated on an elevation of three steps, chequered in the Masonic manner, attended by his suite in full dress uniforms, forming the fourth side of the square. The Grand Lodge then advanced in Masonic Order up the centre of the room, and on their approach to a Masonic pedestal, which was placed opposite the Grand Master, opened right and left, so as to allow the Provincial Grand Master with his attendants to pass up the centre. THE BIBLE, GOLDEN SQUARE, and COMPASSES were then deposited on the pedestal, and the Grand Conductor of the Ceremonies, Brother C. Paton, after having marshalled the whole in a manner which drew forth general mark of approbation, took his station on the right hand of His Excellency the Grand Master.

As soon as the noise arising from the spectators getting up to stand on the seats for the purpose of obtaining a better view had ceased, the Provincial Grand Master thus addressed his Lordship, who rose, bowed, and re-seated :—

"MOST WORSHIPFUL GRAND MASTER,—I have the honor to inform your Lordship that at a Meeting of the Provincial Grand Lodge of Bengal, at which all the Lodge of Free and Accepted Masons working under your Lordship's immediate auspices were duly represented, it was resolved unanimously, that an address should be presented to your Lordship, declaratory of the fraternal affection and regard entertained by the Craft for your Lordship's Person and Virtues, and their deep feelings of unfeigned regret on the occasion of your Lordship's appoaching departure for Europe. I have the honor, my Lord, to bear the address so voted, and with your Lordship's permission will proceed to read it." Assent being given, the Provincial Grand Master then read the following :—

Address to the Most Noble FRANCIS, MARQUESS OF HASTINGS, K.G., *&c., &c., Acting Grand Master of the most Ancient and*

Honorable Society of Free and Accepted Masons, in and through every part of the East Indies.

"MOST WORSHIPFUL GRAND MASTER,—We, the Provincial Grand Master, and Officers of the Provincial Grand Lodge of Bengal, and the Masters, Wardens, and Members, of the several Lodges of Freemasons, working under its authority, most respectfully beg permission, on the eve of your Lordship's departure for Europe, to offer our united sentiments of regard and esteem for your Lordship's Person and Virtues.

"As a Masonic Body, placed under the protecting care of your Lordship, we cannot contemplate the loss of our illustrious Grand Master without feelings of the deepest regret; entertaining as we do the most affectionate regard and devotion to your Lordship, as one with whom it is our pride to be enrolled in the same Fraternal Band.

"Nine years have elapsed since your Lordship's auspicious arrival to preside over the destinies of this great Country. The general sentiment on the approaching relinquishment of your high office has already reached your Lordship's ear by the united voice of its inhabitants, in this, we as individuals have most cordially joined. The wisdom of the measures planned by your Lordship and the splendid achievements that were their consequence, will shed lustre on the pages of future history, and become lessons for the policy of the Statesman, and the honorable ambition of the Soldier. Permit us, Most Illustrious and Noble Brother, to dwell upon the more endearing Virtues by which your Residence amongst us has been distinguished.

"It was with no ordinary feelings of gratitude to our Illustrious and Royal Grand Master for the watchful care evinced by him for the Craft in general, that we found your Lordship invested with a superintending power over the Masonic Institutions in the Eastern Quarter of the world. The wisdom of this appointment in its immediate effects—the influence of your Lordship's great name exalted rank, high acquirements, extensive benevolence, and Masonic character, was seen in the new zeal it infused into the Fraternity. The appearance of your Lordship amongst the Brethren in India gave additional vigour to the spirit so inspired;

and working under the eye of a Grand Master so distinguished for every Masonic virtue, the ardour of spirit has continued unabated, to the honor of the Craft, the increase of its number, and the extension of its charities.

"As Masons, contemplating and constantly remembering the remote antiquity of our origin, and interested in every thing that promotes the usefulness of our Craft, it is impossible to have beheld the advantages derived to this great City in the encouragement given by your Lordship to science and the arts, without a grateful admiration of the enlightened and liberal mind, under whose influence they have been attained. We have witnessed our City improved and embellished, not to gratify the caprice of private taste, but to promote the general health and convenience. We have seen public edifices arise for the advantage of commerce, and we have been repeatedly called on to perform the grateful task of laying. with the impressive mysteries of our Order, the foundation of temples, erected to the pure service of the Everliving God These, my Lord, will remain monuments of your enlightened taste, and of the patronage afforded by you to the liberal arts, while, on the firm foundation you have laid for the future security of this vast empire, a fair fabric of public prosperity and gratitude shall arise. sacred to the happiness of millions, and the perpetuation of your Lordship's fame.

"As a Masonic Body, we feel ourselves called on by a sense of duty to offer to your Lordship the testimony of our grateful homage, for the benefit which we in particular have derived from the exercise of the high powers vested in your hands, in the selection of a Deputy Grand Master from among the most honorable and respected of our Brethren, in the formation of a Provincial Grand Lodge, and the appointment of a zealous, able and enlightened Grand Master, under the influence of whose character and watchful superintendence, incalculable benefits have accrued to the Fraternity. In the readiness with which, amidst concerns of the greatest public importance, your Lordship has uniformly received our applications for advice or instruction, for the condescending urbanity, and endearing kindness with which this advice and instruction have been afforded, and for the example you

have given for the exercise of the first and noblest duties of our Order, Universal Charity and Benevolence.

"It only remains for us now, Most Noble Lord and Illustrious Brother, to perform the sorrowful task bidding you Farewell! We invoke with fervent hearts the Almighty Architect of the Universe, to bless and preserve you for many years to come, in health, peace, and happiness, unclouded by misfortune to your Lordship, and those most dear to you; and, above all, that internal gratification which cannot fail to arise from the consciousness of having discharged the duties of your High Station, to the satisfaction of your Sovereign, the admiration of your Country, the honor of your own great Name, and the benefit of Mankind."

Having finished, the Provincial Grand Master walked up to His Lordship, and placed the address in his hands, and addressing him as his Most Noble and Illustrious Brother, expressed the pride and gratification he felt in placing in His Lordship's hands the document he then had the honor to deliver. His Lordship, in reply to this feeling address, spoke to the following effect:—"The gratification I feel on receiving a document so highly to be valued, is enhanced by its being conveyed to me through your hands."

His Lordship then rose with that dignity for which he has been so long conspicuous, and made the following—

REPLY:

"BRETHREN, the compliment which you have offered to me is peculiarly affecting and grateful to my feelings. It ought to be so. As you have yourself observed, each of you has already affixed his name to the general address with which I was honored some days ago. There is, of course, a motive of your wishing to come forward again, and as I cannot but understand it, the quality of that motive is most flattering to me; you have desired to bear a more precise and emphatic testimony to my conduct. That observation which Masons reciprocally exercise over each other, not as a privilege, but as a duty, binds the Craft to be strict in a public profession of opinion; so that, where it can commend, their commendation stands vouched by their known caution. Your approbation of me may be mistaken; may be undeservedly

partial; may be exaggerated in phrase; but it must be sincere, and as such I take it to my heart. (*Applause.*)

"You have thanked me for the encouragement I have given here to Masonry, and for the vigilance I have exerted for its preserving an accurate course. That fostering care was incumbent on me from the superintendence which I have held. But I have not considered the fulfilment of such an obligation as a dry duty. I have felt a lively interest in the promotion of what I believe to be highly beneficial to society. The veil thrown over Masonry renders its operation silent and unobserved; yet the influence of a body spread through all classes of society, pervading every circles and diffusing (through its separate members) opinions digested and matured from remote periods in the Brotherhood, must be powerful in its effect. I think the traces of its useful sway are discoverable if we cast our eyes on older times. Reflect upon that semi-barbarism which was the condition of all the states of Europe in ages not long past. What apparent cause was there for a sudden and rapidly progressive mitigation of the rude oppressions which characterized the day? If none such can be confidently pointed out, is it not reasonable to recur to an agency which, while it is unobstructive, its very nature is to be active. The secrecy observed in Masonic proceedings, and its rigid scrutiny exercised into the private character of candidates for admission, excited the curiosity of the higher rank, and at the same time removed every fear of their discrediting themselves by becoming Members of the Fraternity. Once initiated, they received lessons which never could have reached them in any other situation. They were taught that, throughout the necessary graduations in a community, and amid the unavoidable distinctions arising from talents or property, man was still the brother of man. This primary position once adopted, all corollaries from it were readily embraced. The doctrine imbibed in the Lodge became the rule of action for the man of might in his public sphere, and his example disseminated the principles of humanity and justice to the utmost extent of the circle. Surely this is not a visionary supposition. Observe the difference of character between the nations of Europe where Masonry has flourished, and those in which it has been proscribed; and let the contrast, so favourable for the former, support

my hypothesis. The proof will be still stronger if you advert to the despotism, the ferocity, the degradation of manhood in the Asiatic regions, where no casual ray of Masonry has ever pierced the gloom. In Europe, what were once Masonic Principles alone, are so generally prevalent that it would now be difficult to make it believed that they were once acknowledged only in a confined Society; yet it is well that the sanctuary for them should still exist. Our forms are only constant inculcations to us of the moral rules which ought to be observed in all times, cases, and situations. If I may have been fortunate enough to have recollected them in the exercise of authority, as you would kindly persuade me, I am most happy.

"Now, in the truest spirit of fraternal affection, I bid you FAREWELL with this parting injunction—continue to fear GOD, to honor the KING, and to keep pure the CRAFT."

His Lordship having finished, the applause was general and continued; the Band struck up "God Save the King," and the procession returned in reversed order, each Brother passing to the right of the Chair of State on which His Lordship had been seated, who, with his accustomed urbanity and kindness, had descended, returning with respectful and fraternal greetings of his Brethren, as they passed, with affectionate condescension and regard.

The whole filed off in perfect regularity and order, making their compliments to the Grand Master as they passed him; nor was this the least imposing part of the ceremony; it was indeed a sight tending more to unite in one brotherly bond, affection and interest, the rich and the poor, than all that royalty and rank could bestow. His Lordship's condescension and kindness was most marked, and pointed to his Brother Soldiers; not one of whom we will venture to say was there, who will not through life, remember with pride the share he took on this occasion; for our own parts we confess, that we have very seldom in our lives witnessed a scene so truly gratifying throughout but the particular circumstance to which we allude, was so striking and so grateful to every noble and manly feeling, that we imagine it will leave an impression on the minds of those who witnessed it, not easily effaced. The Procession returned to the Town Hall in reversed order, when the Provincial Grand Master took leave of the Brethren, after exhorting

them to bear in their recollection the parting injunction of the Grand Master; and cordially returning his grateful thanks for the support they had afforded him in the execution of a grateful but painful duty, and for the order and regularity they had all so admirably and strictly observed on the occasion.

The whole ceremony appeared to be conducted with the greatest order and regularity, and had a very grand and imposing effect.

His Lordship looked remarkably well; was dressed in the full dress uniform of a General Officer; wore a Masonic Apron, and was adorned with a variety of jewels appertaining to the High Degrees of Masonry, of which he is so great an ornament, among which was the splendid jewel presented to him by the United Grand Lodge of England on his departure for India. If we are to trust the feeling evinced by His Lordship on the present occasion, in the very pathetic and eloquent speech addressed to the Brotherhood, he will carry from India with him a jewel of at least equal estimation; the proud conciousness of living long in the grateful remembrance of a Brotherhood, zealously and affectionately attached to him, as was clearly observable in the eyes of his auditors, when he pronounced the emphatic word FAREWELL.

We understand it is His Lordship's intention to attend Divine Service, with the Brotherhood, on the Anniversary of their Tutelar Saint, St. John, on Friday next.

John Bull.

On St. John's Day, Dec. 27th, 1822, the Prov, Grand Lodge attended Divine Service at St. John's Cathedral. The Service was performed by the Revd. D. Corrie, afterwards the first Bishop of Madras.

The *Gazette* for January 2nd, 1823, describes how:

Dec. 27th, 1822.

The Free Masons of Calcutta went in Procession on Friday last to the Cathedral, where the Revd. Brother TAYLOR preached an appropriate Sermon, and the subjoined Masonic Anthem was sung on the occasion:

Recitative.

Let there be light—th' Almighty spoke,
Refulgent streams from chaos broke,
To illume the rising earth;
Well pleas'd the great Jehovah stood,
The Power Supreme pronounced it good,
And gave the planets birth.

Solo.

Parent of light, accept our praise,
Who shedd'st on us thy brightest rays.
The light that fills the mind;
By choice selected, lo! we stand,
By friendship joined a social band,
That love—that aid mankind.

Chorus.

In choral numbers Masons join,
To bless and praise thy Name Divine.

Verse.

The widow's tear—the orphan's cry,
All wants—our ready hands supply,
As far as power is giv'n;
The naked clothe—the prisoner free,
These are thy works, sweet charity,
Revealed to us from Heaven.

Chorus.

In choral numbers Masons join,
To bless and praise thy Name Divine.

The Marquess and Marchioness of Hastings attended Divine Service, and the Cathedral was crowded in every part. The following particulars are from the *India Gazette* :—

The Procession returned to the Town Hall in regular Masonic order, preceded by the Band of Music playing the Entered Apprentice's tune, Crowds of Natives and Europeans hung upon both

flanks of the Procession, anxious to get a passing sight of the sons of mystery. After arriving in the Hall, the Brethren drew up in hollow square, when the Provinicial Deputy Grand Master Brother Larkins. in a short and neat address, thanked them for their attendance, and congratulated them upon the propriety with which they had conducted their proceedings He concluded by inviting them all to a Grand Masonic Banquet to be held in the evening under the same roof. Upon this the Brethren disrobed and departed every one to his home, but re-assembled at six o'clock in the evening exactly, to the number of about two hundred and forty. The dinner was laid out upon a double file of tables in the upper hall. Behind the Deputy Grand Master was a large transparency. emblematical of Faith, Hope, and Charity, represented by three female figures, classically designed and spiritedly executed. nearly as large as life. Faith holding the Cross, looked up to the Heavens, Hope leaned upon her anchor, and Charity had an infant in her arm. A flying Cherub held a scroll above the large figures, having at one curved end the name of the Illustrious Most Noble Grand Master, HASTINGS. and at the other the melancholy word FAREWELL. Between these two and on the body proper of the scroll, were inscribed in larger characters these words—"Non Nobis Solum sed Toto Mundo Nati." On the plinth of an illuminated pillar the parting injunction of the Grand Master was inscribed—

"FEAR GOD, HONOR THE KING, KEEP PURE THE CRAFT."

Grace having been said by a Reverend Brother, the members of the fraternal community sat down. The dinner was excellent, as were the wines. The spectacle, all in all, was grand and imposing. It must have been in the eyes of the uninitiated a wonderful sight, to see so many men, of such different rank and station in life, sitting down under the influence of something or other to them impossible to comprehend, which rendered them all equal for the time. It must have been still more surprising for them to observe the perfect propriety of this equality—the kind conciliatory affability of men of the higher rank on the one hand, and the modest, quiet, unassuming demeanour of men in the inferior grades

of society, on the other. All was harmony, order, cheerful enjoyment, without excess of any kind, warm good will and peace. After the removal of the cloth, the uninitiated, consisting of the servants, were ordered to withdraw. The "Brethren of the Mystic tie" then proceeded more particularly to business; and no doubt many on the other side of the hall concluded that his Satanic Majesty was raised and produced for the entertainment of the Company in the usual terrific style *à la* Tam O'Shanter. About half past 11 P.M. the Brethren returned home. Thus ended the festival of St. John; and where, we would ask, could there be a finer illustration of the effects of Masonry upon the mind? Two hundred and forty human beings of various pursuits, callings, views, and tempers meet to feast. It is in the power of each individual to exceed, but the strictest moderation or decorum is not for a moment forgotten, and all after some hours of high and rational enjoyment, rise and depart quietly, soberly, and peaceably to their respective homes.

March 21st, 1823. Permission was granted for the revival of Lodge *Northern Star* at Barrackpore.

Dec. 27th, 1823. A correspondence was submitted to the Prov. G. Lodge relating to a dispute between Lodge *Hastings* at Allahabad and its Master, Bro. A. Lindsay, on the subject of the right of a strange Brother to demand entrance into the Lodge without submitting himself to a certain form of probation. Brother Lindsay insisted on his right to introduce "any person whom, after a full examination outside the Lodge, a Past Master should declare to be competent, without any further ceremony being required in the Lodge itself." The Prov. G. Lodge decided against Bro. Lindsay, and ruled that the Lodge *Hastings* was "quite right in supporting its regulation and practice, by refusing

entrance to a visitor who objected to such ceremonies as it was in the habit of exercising.''

An application, dated Poona, May 10th 1823 was read from Bros. Willoughby, Aston Cotton, Anthony Wagan Browne, Frederick Charles Frash, Robert Mackintosh, Robert Mansfield, James Chambers Peyton, John Thomas Keays, Robert Milton, J. Atherton, Alexander Frazer, F. H. Pierce, and William Glendower White, for permission to meet as a Regular Lodge in the Deccan, under the denomination of the *Lodge of Amity—St. John's*. A Warrant was issued on January 30th, 1802, pending confirmation by the United Grand Lodge of England. Bro. Browne was elected Master, Bros. Frash and White, Senior and Junior Wardens.

Lodge *Northern Star*, having begged to be exempted from the payment of its quarterly contributions, owing to the paucity of its members and the absence of several of them from the station, was informed under the peculiar circumstances of the Lodge, that the Prov. G. Lodge had no objection that the quarterly contribution of Lodge *Northern Seas* should be deferred, but that a distinction in its favour by exempting it altogether from the liability could not be made.

The Prov. G. Master announced at this meeting that the Governor General[1] had expressed his wish that the Prov. G. Lodge should lay the foundation of the new Hindoo College.

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[1] Lord Amherst.

Laying of the Foundation Stone of the new Hindoo College on the 25th February, 1824.

At about four o'clock P.M. yesterday, the Fraternity of Freemasons in and about Calcutta met at the old Hindoo College, Bow Bazar, for the purpose of laying the Foundation Stone of the new College.

Each Lodge being opened by its respective Officers, Bro. Patron arranged the procession which, at about five o'clock, began to move on towards the site of the new Foundation in Potuldangah Square, each Lodge being preceded by its Tyler and Banner.

The crowd of Natives and Europeans that flanked the street was dense in the extreme; carriages and buggies blocked up all avenues to Potuldangah Square, excepting that through which the Brethren moved, which was guarded by constables and soldiers, who kept off the multitude from pressing too much.

The Band, on entering the area, drew up on the east, after passing the Pedestal, and continued to play the Apprentice's tune, until all the Lodges had taken their sides in square on the west, south and north sides. The Provincial Grand Lodge halted on the east on the Stone, and the Provincial Grand Master took his seat at the Pedestal, supported by the Deputy Provincial Grand Master, Grand Chaplain, and Senior Grand Deacon on his right, and the Provincial Grand Wardens, and other Grand Officers on his left; the Columns, Square, and other implements of the Craft were then placed on the table; the Bible, Square and Compasses resting on the Pedestal. The Reverend Brother Bryce, then advancing, offered up a solemn prayer to the Great Architect of the Universe. At this juncture the scene had truly a sublime character. In the square area stood the Brethren of the mystic Institution in their badges and jewels of ceremony, listening bareheaded to the impressive invocation. As far as the eye could reach, it met tiers above tiers of human faces; the house-tops in every direction being crowded to cramming by the Natives, anxious to have a view of the imposing scene. Behind the Brethren standing in square might be seen many ladies and gentlemen of the first respectability.

After the prayer had been offered, the coins were deposited, and then a Silver Plate, bearing the following inscription, was placed by R. W. Brother Blaquiere, D. P. G. M.:—

In the Reign
Of His Most Gracious Majesty George the Fourth,
Under the auspices of
The Right Hon'ble William Pitt Amherst,
GOVERNOR-GENERAL OF THE BRITISH POSSESSIONS
IN INDIA,
The Foundation Stone of the Edifice,
THE HINDOO COLLEGE OF CALCUTTA
Was laid by
JOHN PASCAL LARKINS, ESQUIRE,
Provincial Grand Master of the Fraternity
of Freemasons in Bengal.
Amidst the acclamations of all ranks
of the native population of this city,
In the presence of a numerous assembly of the Fraternity,
And of the President and Members of
The Committee of General Instruction
On the 25th day of February, 1824,
And the era of Masonry, 5824,
Which may GOD prosper!
Planned by R. Buxton, Lieutenant, Bengal Engineers,
Constructed by William Burn and James Mackintosh,

(*On the Reverse.*)

Auspice summo et honoratissimo Domino Gul. Pitt Amherst. Barone Amherst de Montreal, summa totius Indiæ Præfecto Musis Indicis dest natæ lapidem hunc fundamentum posuit insignissimus vir. Johannes Pascal Larkins, Armiger Archi tectonum Bengalensium Summus Magister astantibus viris insignissimis ÆDIUM architectonicarum Magistris et custodibus. Nec non Eruditionis Popularis Curatorum Presidæ et Adscriptis.

J. H. Harrington, *Præ.*
J. P. Larkins.
W. B. Martin.
W. B. Bayley.
H. Shakespear.
H. Mackenzie.
H. T. Prinsep.
J. C. C. Sutherland.
A. Stirling.
H. H. Wilson.

ARMIGERIS.

Architecto, B. Buxton, Mil. Sub præfecto,
Ædificatoribus, Gul. Burn et Jac. Mackintosh.
Anno Georgii IV. Regis.
Salutis Humanæ MDCCC XXIV.
Musis Gunga tuis quæ jam vovere Britanni
Hæc tibi, pacato flumine dona fero,
Scilicet hæc domito surgunt oriente tropæa
Tutaque sub nostro Barbitis ense viget
In neque Moslemici post huc mandata tyranni
Spicula nec fundit quæ Maharatta time
Tempus adest patriis tandem indulgere camœnis
Et nostras artes discere tempus adest
Sic denum gemini diverso in littore, fratres,
Mente, Mano, similes Indus et Anglus erunt.

After Brother Blaquiere had duly placed the mortar, the R. W. Provincial Grand Master advanced, and the stone, suspended by pulleys, was lowered into its place and anointed with corn, oil, and wine in the usual manner.

Thus ended the ceremony, and after its conclusion, the Provincial Grand Master addressed the assembled thousands to nearly the following effect :—

GENTLEMEN,

IN the name of the Fraternity of Free and Accepted Masons, and for myself individually. I beg to return you our thanks for your presence on this occasion, although the ceremony just gone through and the stone thus laid, are only incipient of the building which will arise from it, yet I view it with much pleasure as the forerunner of education in India—a country which, it must be admitted, is still in a state of unsocial ignorance. It was the remark of one, than whom perhaps a more profound statesman never existed, that if the English had left India at the time to which he referred, they would have left behind them few traces of their greatness ; but this could not be said now, for wherever the English name was now known in India, education was also known, and it was the avowed merit of the Government who thus were

spreading knowledge throughout the Empire, that no proselytism was attempted. They conveyed knowledge, which was wealth and power to the millions under their rule, and left the rest to follow in the usual course of events. Indeed, so convinced were the respectable portion of the native community of this fact, that many men of wealth and rank among them had come forward, unsolicited, and assisted them in their work, and he wished also to include them in the thanks he had just offered to the gentlemen present. The speaker then adverted to the exertions of the Lottery Committee, and to the paternal feeling of the Government who had devoted such large sums to the improvement of the city, independent of those arising from the lottery. Some of the Members of the Committee were present, and he begged to return his individual thanks to them for their able conduct in a very unthankful office, and one of them in particular who was present (Mr. Harington) he remarked, was peculiarly entitled to the thanks of the community. He then returned his thanks to the Fraternity of Masons for the manner in which they had always come forward on every public occasion.

Mr. Harrington, in reply, remarked that he did not come prepared to speak, nor should he have done so now, but for the compliment which had just been paid him by the Provincial Grand Master. He did so, however, in a few words, and then sat down.

Baboo Rammohun Thakoor then came forward, and stated briefly the high sense entertained by the native population of the honour done them by the Right Worshipful the Provincial Grand Master.

This concluded the business of the day, and perhaps, a scene was never witnessed which conveyed a more gratifying appearance of perfect union between the European and Native population of this city. Every house in the neighbourhood was covered with spectators, and as the procession moved from the ground, a universal clapping of hands proclaimed the delight with which the spectacle had been viewed, and the feeling which it created in the minds of those present.

There was something very gratifying in the burst of approbation which the vast crowd of spectators expressed by a loud clapping of hands. It evinced a momentary touch of enthusiam, which we were

not prepared to expect, and which indicated a deeper sympathy with the interesting business of the juncture, and its philanthropic scope and tendency, than many present might perhaps have calculated on. The Band, at the conclusion struck up the National Anthem of "God Save the King." The Lodges afterward commenced filing off at the east corner, thus passing the anointed Stone. The junior Lodge led off, and, on the whole having cleared the Square, the Brethren halted, and opened ranks facing inwards; the Provincial Grand Lodge then passed up the centre, followed by the other Lodges according to seniority, successively. They all then (Band leading and playing a Masonic March) returned to the place of assembly, in reverse order from what they had set out. Each Lodge then drew up and received in square the thanks of the Provincial Grand Master for its attendance and conduct. All then dispersed, the shades of twilight having umbered into night over the City of Palaces.

June 24th, 1824. Bro. Melville having resigned the office of Prov. G. Treasurer, R. W. Brother Blaquiere was appointed to take charge of it, until a successor could be appointed.

The Prov. G. Master reported the death of the Prov. G. Secretary, Bro. Alsop. Bro. Henry Barkley Henderson was appointed to the vacant office.

Oct. 20th, 1824. Warrants were granted:—

1. To Bros. James Glencairn Burns, Frederick Harvey Sandys, William Morrison, Henry R. Impey, P. Byres, Martin O'Brien, Alexander Kineer, and John Connor to meet as a regular Lodge, under the designation of Lodge *Kilwinning in the West*,[1] in the Cantonment of Nusseerabad, in Rajpootana. Bro. Burns was nominated Master, Bros. Sandys and Morrison, S. and J. Wardens.

[1] In the first application "Kilwinning in the East."

2. To Bros. Thomas Marshall, Robert Spottiswood, William Garrett, Peter Adamson, William Andrewes, Walter A. Yates, and W. McKowin, to meet as a regular Lodge, under the designation of the *Larkins' Lodge of Union and Brotherly Love* at Dinapore. Bro. Marshall was nominated Master, and Bros. Adamson and Garrett, S. and J. Wardens.

Dec. 27th, 1824.

The Prov. G. Lodge, with Lodges *Star in the East*, *Industry with Perseverance*, *True Friendship*, *Humility with Fortitude*, *Marine*, *Aurora*, and *Courage with Humanity*, walked in procession from the Town Hall to St. Andrew's Kirk, where they listened to a discourse from the Rev. Bro. [Dr.] Bryce.

March 7th, 1825.

The *Larkin's Lodge* at Dinapore reported that a Mr. M—, an indigo planter of Tirhoot, had twice come up to that Lodge for the purpose of being initiated, but that, from want of common confidence and courage, he had been unable to go through the ceremony. After being dismissed, he had gone to Monghyr, where he had attempted to pass himself off on the unenlightened as a Mason, "circulating reports that the ceremony was very awful, and using many other expressions which induced the persons in whose presence he mentioned them to believe he really had been made." He had been desired to desist from circulating such reports in future, and in the opinion of Lodge *Larkins*, he was not a fit person to be admitted into the Fraternity.

June 24th, 1825. The Rev. Dr. Bryce was appointed Prov. G. Chaplain. Dr. Bryce was the first Presbyterian Chaplain appointed to the Bengal Establishment. He also filled a post in the Stationery Department an appointment, which the journalist Buckingham criticised in the press. His Journal was suppressed and the critic deported.

Oct. 26th, 1825. Warrants were granted to :—

1. Bros. John Beatson,[1] *W. M.*, Michael Artey,[2] *S. W.*, John Heath, *J. W.*, William Mumford, Henry Brown, Alexander Chisholm, and John Canning to meet as a regular Lodge at Allahabad under the designation of Lodge *Independence and Philanthropy*.

2. Brothers [Col.] Alexander Lindsay, *W. M.*, [Capt.] Charles Paton, *S. W.*,[3] Thomas Campbell Robertson, *J. W.*, John Gavin Drumond, William Lewis Grand, George Thompson, John Tulloch James, Richard Greene, George Hart Dyke, and James Watson Reid, to meet as a regular Lodge at Arracan, under the designation of Lodge *South-Eastern Star of Light and Victory*.

3. Bros. Thomas D. Lloyd Davies, *W. M.* R. J. Cuthberston, *S. W.*, J. Wiggins, *J. W.*, and others to meet as regular Lodge at Malacca under the designation of the *Tuscan Lodge*. The following extract from a contemporary newspaper is of interest :—

Friday last, the 21th July, being the anniversary of St. John the Baptist, the Masonic festival was celebrated with unexpected bril-

[1] Initiated in L. *H. with F.*, Jan. 19, 1811.
[2] Joined *Star in the East* in 1810.
[3] Do. March 3, 1810.

liancy, in this heretofore darkened corner of the globe, and recent additions to the territories of our British Indian Empire. Brother Colonel Lindsay of the Artillery having obligingly lent the large-floored room of his bungalow for the purpose, the brethren, to the number of 8, sat down at 7 P.M. to a sumptuous dinner, prepared for the occasion, and consisting of excellent beef, fowls, ham, claret, beer, etc. and were thus enabled, agreeably to ancient custom, to do honour to the mystic rites, with a degree of fervency, and spirit of convivial unanimity rarely exceeded, and certainly never excelled. Brother Lindsay presided in the east, and received able support from Brothers Tytler and Dyke, in the west and south ; Brother Robinson, political agent, honoured the meeting with his presence, as did also Brother C. Paton, recently arrived in Arracan. Numerous toasts were drunk with the *honours*, and speeches uttered in a first rate style of glowing eloquence upon this most important and gratifying occasion of the admission of *light* into the Burmah provinces : a striking allusion to which was admirably depicted by a rich and chaste transparency, placed in the East, the production of the well-known elegant pencil of the worthy brother who presided in the oriental Chair, and representing a radiant morning star, bursting forth in a blaze of dazzling glory, from surrounding darkness, and tranquillizing the turbulent elements with soft lambent rays of unsullied light. The decoration proceeding from the same quarter, which adorned the circular, inviting the brethren to partake of these festivities was equally an object of admiration. It consisted of a beautiful vignette, painted at the head of a car, and exhibiting the sun rising from the darkness in the East, and dispelling with his genial beams the tempestuous clouds, and Erebrean gloom which for ages have obscured the fumes of Buddah (*sic*), with the motto "*Lux ab Oriente surgens.*"[1]

The evening of the festival, it may be truly said, was passed at Arracan in the utmost harmony and social glee, and the brethren, it will doubtless be learned with satisfaction by the fraternity in Cal-

[1] *Harkaru*, cited in *Asiatic Journal*, Vol XXI, p. 590.

cutta, separated with the determination of reassembling on an early day, with the intention of drawing out a petition. to be transmitted to the Provincial Grand Lodge, for the purpose of obtaining a warrant, and being enabled to meet the wishes of their brethren and friends, by the constitution of the "South Eastern Star"—the Arracan Lodge of *Light and Victory*.

Dec. 9th, 1825. A warrant was granted to Bros. Thomas Barra, *W. M.*, James Somerville Darby, *S. W.*, Thomas Palin, *J. W.*, George Smyton, George Adam, and James Fawcett, to meet as a regular Lodge at Bombay, under the designation of *The Royal George Lodge*.

Dec. 27th, 1825. The Prov. G. Lodge, with Lodges *Star in the East*, *Industry with Perseverance*, *True Friendship*, *Humility with Fortitude*, *Marine*, *Aurora*, *Courage with Humanity* walked in procession to St. Andrew's Presbyterian Kirk, where Bro. the Revd. Dr. Bryce preached from *Zech.* 1. 9. :—"Your fathers where are they? and the prophets, do they live for ever."

At the subsequent Communication, the Prov. G. Master, R. W. Bro. Larkins announced that he intended at an early date to return to England. He earnestly recommended them to maintain the custom of attending Divine Service on the anniversaries of St. John, and exhorted them to practise unanimity, masonic love, and benevolence.

Jan. 23rd, 1826. A meeting was held at the Town Hall to present the retiring Prov. G. Master with a farewell address, and a masonic jewel, set with fifty-seven diamonds, and

costing about Rs. 2,000. I have traced R. W. Bro. Larkins attending Lodge *Union*, then No. 597 E. C. at Reading on November 1835.

Jan. 24th, 1826. The Prov. G. Master issued the following patent :—

To all and every of our Right Worshipful and Well Beloved Brethren, working under the auspices of the United Grand Lodge of England in Bengal.

"Whereas I, John Pascal Larkins, Provincial Grand Master of Bengal, under a warrant granted by the Most Noble the Marquis of Hastings, Acting Grand Master for all India and its Dependencies, being about to depart from the Presidency of Bengal, do hereby, with a view of ensuring in my absence the regular performance of the duties of Provincial Grand Master, and to prevent the inconveniences which must arise from the neglect of the same, authorise my well-beloved brother, William Coates Blaquiere, Deputy Provincial Grand Master of Bengal, to execute all the functions of my office as Provincial Grand Master of Bengal in my name, and for this purpose invest him with all the requisite powers for the due performance of the same by this Patent. Given, under my hand and seal, this 24th day of January, 1826."

March 9th, 1826. The Master of Lodge *Courage and Humanity* at Dum Dum submitted, for the decision of the Prov. G. Master, a question as to the propriety of the Lodge taking a ballot for the initiation of a candidate, notwithstanding a previously expressed desire on his part to withdraw his application.

Oct. 23rd, 1826. A Warrant was granted on October 23, 1826, to Bro. William Trigge Garrett, *W. M.*, John Andrew Biggs, *S. W.*, William Sargent, *J. W.*, Philip Brewer, John Monro, John Rawlins, and Daniel Gilmore, authorising them

to hold a Lodge at Agra under the designation of Lodge *Union and Perseverance.*

Dec 23rd, 1826. A Warrant (applied for on the 20th) was granted to thirteen brethren of *Humility with Fortitude* to form a separate Lodge to be known as *Kilwinning in the East.* On January 22, 1827, a patent was issued to one of the Founders, Bro. James Hunter, "to constitute the petitioners into regular Lodge, under the aforesaid denomination, and to instal the Master and Wardens,"—*viz.* :

W. M. .. Bro. George Potter.
S. W. .. John Moffet.
J. W. .. David Pearson.

Dec. 27th, 1826. The following officers were appointed in Prov. G. Lodge :—

Prov. G. J. W. .. Bro. John Grant.[1]
„ „ S. D. .. „ W. Patrick.
„ G. J. D. .. W. Anley.[2]
„ „ Treas. .. W. Cleugh.

March 2nd, 1827. An application was read from certain brethren at Muttra for a Lodge to be named *Union in the East.* An inquiry was decided upon.

March 22nd, 1827. Brother [Dr.] Robert Fleming was invested as Prov. G. Treasurer.

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[1] An army surgeon. Joined Lodge *H. with F.*, Sept. 5, 1840. W. M. of Lodge *Star in E.*, 1842. Prov. G. Master, 1840.

[2] Joined Lodge *H. with F.*, Jan. 7, 1826.

Bro. Henderson, being about to leave India, was succeeded as Prov. G. Secretary by Bro. Robert John Bagshaw.

Dec. 20th, 1827.

It would appear that, there being a Grand Master resident in India, correspondence with the Grand Lodge of England had fallen into abeyance. The following extracts are from a letter addressed to R. W. Bro. J. P. Larkins to enable him to re-open once more communications between the Prov. G. Lodge and the Grand Lodge of England.

Extract from Letter of Prov. G. Lodge to R. W. Bro. Larkins in England, December 26th, 1827.

"You are aware that the very low ebb to which the Masonic Institutions in India were reduced by the disunion of the fraternity, other circumstances had rendered the formation of a Provincial Grand Lodge as impracticable as it was unnecessary, until the joyful tidings of the union of the two Grand Lodges of England, and the arrival among us of a Grand Master, so illustrious in character and exalted in station as the Earl of Moira, dispelled the gloom, and the spirit excited thereby manifested itself in the formation of new Lodges and increase of members to those already in existence; and his Lordship was pleased, with a view of further promoting the interests of Masonry, to nominate the Honourable Archibald Seton, a Member of the Supreme Council, Provincial Grand Master of Bengal, who formed a regular Provincial Grand Lodge.

"This Lodge, however, owing to peculiar circumstances, partly arising from the decaying state of health of the Provincial Grand Master and his other high and important duties, did not regularly meet or associate with the subordinate Lodges; and the only authority it appears to have exercised was that of registering certificates and granting Warrants for the undermentioned Lodges:—

"23rd June, 1814. Lodge *Aurora*,—*Candour with Cordiality* Calcutta.

"21st July, 1814. Lodge *Courage with Humanity*, a Military Lodge at Dum-Dum.

"In 1814. Lodge *Oriental Star* at Dacca.

"In 1819. Lodge *Sincerity*, Cawnpore.

"Some of the Lodges, as will be observed hereafter, have ceased to work, and their Warrants have been recalled.

"On the resignation of Bro. Seton in the year 1815, his Lordship was pleased to nominate the Hon'ble Charles Robert Lindsay to succeed him, and under his authority a Provincial Grand Lodge was also regularly formed and attended by the several Lodges working under it within the town of Calcutta and its vicinity.

"The Proceedings of this Provincial Grand Lodge, whose meetings you are well aware, were conducted with the strictest regularity, were not recorded with equal accuracy, owing to the ill-health of Bro. Taylor, the then Provincial Grand Secretary, until public duty called the Provincial Grand Master to a distant Province, and he was succeeded by yourself, Most Worshipful Sir, on the 27th December, 1819: since which period the Provincial Grand Lodge has regularly met under your immediate authority, until your departure from hence in January, 1826, since which it has assembled under that of your Deputy, Bro. Blaquiere, and the Provincial Grand Lodge is, at this present time, composed of the following members:—

M. W. John Pascal Larkins	... P. G. M.
R. W. William Coates Blaquiere	... D. P. G. M.
R. W. John Brereton Birch	... S. P. G. W.
R. W. John Grant	... J. P. G. W.
W. William Patrick	... S. P. G. D.
W. William Anley	.. J. P G. D.
W. Robert John Bagshaw	... P. G. S.
W. Charles Trebeck, Jun.	... P. G. R.
W. Robert Fleming	... P. G. T.
W. Alexander Caldwell	... P. G. S. B.
W. Charles Paton	... P. G. D. C.
W. William Linton	.. P. G. O.

W. (Revd.) James Bryce P. G. C. (*Resigned*).

"The Masters, Past Masters, and Wardens of the different Lodges.

"To enable you to lay full information before the United Grand Lodge, it is necessary that some account of each Lodge and the Brethren who compose it, should accompany this report; and it is very satisfactory to us to be able to fulfil this duty from personal observation, since, as soon as your nomination as circumstances would admit, you were pleased to visit each Lodge within the Town and vicinity of Calcutta, individually, accompanied by most of the present members of the Provincial Grand Lodge, and it is from this personal inspection that the following succinct account is framed :—

"Lodge *Star in the East*.—The long-established reputation of this Lodge is too well known to the United Grand Lodge of England to require any other observation than that it continues to maintain its high character for regularity and harmony, although the vicissitudes incident to this country have, in some degree of late, reduced its numbers.

"*Industry and Perseverance*.—This Lodge has, within these few years past, been raised from almost total oblivion to great strength and prosperity. The members composing it are persons of high respectability in society, and its members are daily increasing.

"*True Friendship*.—This regular and well conducted Lodge maintains the high character it has long borne. It is most regular in its meetings, and exemplary in its conduct. Its members are composed of respectable tradesmen and mechanics of fair and unblemished character.[1]

"*Humility with Fortitude*.—This Lodge, though working within the Garrison of Fort William, has never been considered exclusively a Military Lodge, many of its members having other employments. The Lodge has uniformly manifested the strictest regularity in its proceedings, and continues to work with unremitted zeal.

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1 In 1828, Lodge *True Friendship* had rooms of its own in Dharamtollah.

"*Marine.*—This Lodge, as its name would imply, was originally formed by persons employed in the Marine Service of the Government. The uncertainty, incident to the profession to which its members belong, subjects its numerical strength to repeated fluctuations, but in spite of this drawback it has maintained a character for good conduct and regularity, which is highly meritorious.

"*Aurora.*—This Lodge, which had fallen into decay, has been revived under auspices that promises it a long career of success. It is composed of brethren in respectable stations in society, is strong in numbers, and daily increasing, and is particularly remarkable for the industry, ability, and correctness with which it is conducted.

"*Courage with Humanity* (Dum-Dum).—A Military Lodge, which meets in the military cantonments at Dum-Dum, in the vicinity of Calcutta, chiefly composed of the non-commissioned officers of the artillery corps at that station. This Lodge was established under a Warrant from the Provincial Grand Lodge on the 12th July, 1814, and has ever since conducted itself with the strictest decorum and regularity.

"*Sincere Friendship* (Chunar).—This Lodge has lately associated itself with the Provincial Grand Lodge. It has fluctuated in its numbers, as may be expected from its situation, being a military post, but is now strong in that respect, exceedingly regular in its conduct; and, as will be seen by the amount of its contributions, has laboured most cordially and satisfactorily in the cause of Masonry.

"*Sincerity* (Cawnpore).—This Lodge is at Cawnpore, a Military Station of the Company at great distance from this Presidency. It was composed chiefly of officers in the Cantonment and its neighbourhood, and of commercial residents at the station. Latterly, the absence of many of the brethren on duty has prevented its regular meetings and communications.

"*Hastings* (Allahabad).—Another distant military station.[1] The Lodge was composed chiefly of officers of the army, and

[1] At this time the usual route to Allahabad was by river and three months was the time allowed for the journey. In 1903 the present writer left Calcutta on a Friday evening, attended a meeting of D. G. Lodge on the next day, and was back in time for evening service on the Sunday.

worked with great zeal, but the absence of its members has lately placed it in the same situation as *Sincerity*.

"*Humanity with Courage* (Penang).—This is a Lodge established at Prince of Wales' Island originally by the artillery stationed there who are connected with, and have emanated from, Lodge *Courage and Humanity* at Dum-Dum. It, has, however, the sanction of the highest persons in the Island, whose names are enrolled as members, and who have been frequent attendants at its meetings.

"*Moira* (Calcutta).

"*Oriental Star* (Dacca).—"These Lodges are worked under Warrants granted by the Provincial Grand Lodge. They have long ceased to meet, and their Warrants have been called in."[1]

Northern Star (Barrackpore).—This Lodge, which is composed of the Military officers in cantonments at this station, was never numerous or regular in its meetings, and has ceased to work, and may be considered extinct.

"*Kilwinning in the West* (Nasserabad).—At the distant station of Nasserabad in the North-Western Provinces. A most regular and efficient Lodge, and does great credit to the exertion of its members.

"*The Larkins Lodge* (Dinapore).—At the Military Station of Dinapore. This Lodge has ceased to work, its members having dispersed on public duty, and the Warrant has been recalled.

"*South-Eastern Star of Light and Victory* (Arracan).—A Warrant was granted for establishing this Lodge at Arracan under very favourable auspices; but, from the dispersion of its intended members, in consequence of the insalubrity of the climate and public duty, the Lodge never met.

"*The Tuscan Lodge* (Malacca).—A Warrant was granted for the establishment of this Lodge on October 9th, 1825, since which no account of its proceedings has been received.

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[1] This is hardly correct. The Warrant for the *Moira* Lodge emanated from the Acting Grand Master of India. When did *Oriental Star* get to Dacca?

"*Independence and Philanthrophy* (Allahabad).—At the Military Station of Allahabad. This Lodge is an emanation from the *Hastings* Lodge, and is composed chiefly of non-commissioned officers and men, established under a Warrant dated the 9th October, 1829.

"*The Royal George* (Bombay).—A Warrant was granted to this Lodge on the 19th November, 1825, in compliance with their petition, authorising them to meet pending the receipt of a Warrant for which they had applied to the United Grand Lodge of England.

"*Kilwinning in the East* (Calcutta).—This Lodge has been lately established under a Warrant and is composed of several members of the Lodge *Humility with Fortitude*, resident in the Town of Calcutta, who found it difficult to attend the meetings of that Lodge in Fort William, on account of its distance from their several places of abode.

The Prov. G. Lodge then proceeded to request .....R. W. Bro. Larkins to consider the peculiar situation in which absence and the improbability of his return to Bengal had placed them. His Deputy, Bro. Blaquiere, was exercising his authority, but it could only be anticipated that, sooner or later, the R. W. Prov. G. Master must resign his high office, and then the Prov. G. Lodge would, of necessity, fall into abeyance.

"It is to avoid this dilemma, on the present and all future occasions when the Provincial Grand Chair shall become vacant by the death or resignation of a Provincial Grand Master that we most earnestly entreat you to submit our humble prayer to our *M. W.* Grand Master, soliciting him to be graciously pleased to make some provision for temporarily supplying any such vacancy until he is pleased to nominate a successor.

"The remote distance at which we are situated from our mother country and the length of time which must necessarily elapse between the death or resignation of a Provincial Grand Master,

and the nomination of a successor, if attended with the extinction of the Provincial Grand Lodge, is attended with consequences so highly detrimental to the interests of the Craft, that we are confident it is only requisite to crave the attention of the *M. W.* Grand Master to the subject to ensure his making the necessary arrangements for preventing the annihilation of the Provincial Grand Lodge every time we have the misfortune to lose our Provincial Grand Master, and the evils resulting therefrom."

The following proposal was therefore communicated to R. W. Brother Larkins :—

"If the Provincial Grand Master should die or resign during his Mastership, or by sickness, absence, or otherwise, be rendered incapable of discharging the duties of his office, the Deputy Provincial Grand Master, or, in his absence, the Senior Provincial Grand Warden, or, in his absence, the Junior Provincial Grand Warden, shall execute all the functions of his office until a successor be nominated, and that it be considered the duty of the Deputy Provincial Grand Master, or, in his absence, that of the Provincial Grand Wardens, to assemble the Provincial Grand Lodge to proceed to the recommendation of such a brother as they may deem competent to fill the high office of Provincial Grand Master, to the notice of the *M. W.* Grand Master for his approbation, and that, in the absence of these Grand officers, the Master of the Senior Lodge at this Presidency be authorised to discharge these highly important duties."

The Prov. G. Lodge further observes :—

"We are too well aware of the error into which the Fraternity fell in the year 1786 to allow us, were we even so disposed, to incur the displeasure of the *M. W.* Grand Master, by suggesting that we should be permitted to proceed to the election and installation of a Provincial Grand Master. We trust to a continuation of that fraternal regard which you always manifested towards a Fraternity whose sentiments are so well known to you, to bring the subject under the notice of our *M. W.* Grand Master with that delicacy and fraternal devotion on our part as will convince him of our

readiness to submit to whatever provision his superior wisdom shall dictate for our guidance and the prosperity of Masonry in Bengal, and that, in suggesting any measure to his consideration, we do not entertain the most distant wish to assume or exercise any privilege but such as shall emanate for his superior authority and wisdom."

Consequent upon this resolution, *R. W.* Bro. Larkins obtained an interview with *H. R. H.* the Duke of Sussex, Grand Master, and received from him an assurance that the Craft in Bengal should be placed "on precisely the same footing as the Craft in our North American Possessions," *i. e.*, it should be ruled by a Prov. G. Master, who would be resident in England, and act by his Deputy abroad. The Grand Master, thereupon, appointed Bro. Larkins, Prov. G. Master of Bengal, with rank dated from December 24th, 1819,—the date at which he had been granted his patent by the Marquess of Hastings.

December 5th, 1823. The Prov. G. Master communicated this arrangement to his far off Prov. G. Lodge, and at the same time appointed (by Warrant) Bro. W. C. Blaquiere to be Depy. Prov. G. Master with "all the power and authority which the Prov. G. Master should himself be competent to exercise if on the spot."—

"As I have, by virtue of my office," he continued, "a seat in the United Grand Lodge of England, I shall always be in attendance at its Regular Meetings to make myself acquainted with its proceedings, and shall make a point of transmitting to the Provincial Grand Lodge of Bengal, for the information of the Lodges working under its authority, whatever may come before

the United Grand Lodge which it may be useful to communicate whether as affecting their interest and welfare in particular, or the honour and reputation of the Fraternity at large. At the same time, the arrangement in question (the appointment of a Provincial Grand Master resident in England), will ensure to the Masonic community abroad the zealous and active co-operation of a friend on the spot, to submit to the consideration of the United Grand Lodge of England any representations which the provincial or subordinate lodges in Bengal may be at any time desirous of laying before that authority."[1]

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[1] In De Cruz's work, the letter of the G. Secretary (V. M. H. White), dated Jan. 1, 1829, announcing the appointment of R. W. Bro. J. P. Larkins will be found (pages 170-1). As the document contains no further information I have not inserted it in the present History.

CHAPTER IX.

THE DISRUPTION OF THE CRAFT IN BENGAL AND CONSEQUENT ABEYANCE OF THE PROVINCIAL GRAND LODGE.

It has been already mentioned that, for some considerable time previous to the foregoing correspondence, intercourse between the Prov. G. Lodge and the G. Lodge of England had been dropped. It is also clear that Prov. G. Lodge paid but slight attention to its correspondence with its subordinate Lodges in Bengal. The first private Lodge to evince resentment at this neglect was the Lodge *Independence and Philanthropy* at Allahabad. On November 22nd, 1877, this Lodge returned their Warrant, informing the Prov. G. Lodge that their future meetings would be held under a dispensation from Lodge *Union*, No. 432 E. C., until a charter as a Civil Lodge could be obtained from England. This Lodge *Union*, as we have seen, was attached to H. M.'s 14th Foot, and, together with an Officers' Lodge working under its dispensation, had been present in Calcutta in the year 1813. It is surprising to note that, with a curious disregard for the feelings of the slighted Prov. G. Lodge, the Grand Lodge of England, in 1828, granted the charter asked for by the rebellious brethren, and founded

the present Lodge *Independence and Philanthropy*,[1] now No. 391 E. C.

Under a by-law of the Prov. G. Lodge, the several Lodges in Bengal were required to transmit their returns and dues to the G. Lodge of England through the Prov. G. Lodge. There had been no default in this respect on the part of the Lodges. They had made their returns regularly, and forwarded their dues punctually to the Depy. Prov. G. Master; but, had it been otherwise, they could not have been treated with greater indifference. No steps whatever had been taken by the Prov. G. Lodge for the transmission of these returns and dues to their destination; and, as a natural consequence, the G. Lodge of England ceased to correspond with the Lodges of Bengal. The extent of the neglect chargeable to the Prov. G. Lodge may be gathered from the admissions contained in the following passages of a letter, dated London, July 1st, 1826, addressed to the several Lodges in Bengal by Bro. Larkins, Prov. G. Master:—

"It were needless to disguise from you that there has been or a series of years past a total suspension of all intercourse between the Masonic Lodges in Bengal and the Provincial Grand Lodge. * * * * * The annual returns of the contributions of the several Lodges in Bengal, although paid in, to my knowledge, with punctuality, to the Provincial Grand Treasurer at the stated periodical meetings of the Provincial Grand Lodge in Calcutta, have only very recently passed from the hands of that officer for transmission to the United Grand Lodge of England. The

[1] Bro. De Cruz erroneously says that Lodge *Union* was "No. 432 on the Irish Register," but apparently the Lodge had had an Irish as well as an Atholl Warrant. It was No. 338 on the Atholl Constitution, and No. 432 after the Union.

accumulated dues from the several Lodges, working under the Provincial Grand Lodge of Bengal up to the close of the year 1826, were received by me late in the month of May 1823. * * * * *."

This candid admission of mismanagement explains the silence of the G. Lodge of England. Replies were not received by the Lodges to their applications for advice, or for certificates and warrants of constitution, but as the real reason for this seemingly extraordinary silence was not known to the Lodges in Bengal, they regarded the neglect from which they suffered as unmerited and unmasonic. The actual state of affairs, however, came gradually to be known, and the belief gained ground that a strict local inquiry would set things in their proper light, and satisfactorily explain the conduct of the G. Lodge. Private remonstrances were at first employed with a view to procuring the regular transmission of dues to the G. Lodge, but, no effect being observable, measures of a more energetic kind were planned. Lodge *Aurora* took the lead and, by a resolution passed unanimously, instructed its Master at the next communication of Prov. G. Lodge, to propose that a committee of inquiry should be appointed.

In 1826, the Military Lodge *Union*, when stationed at Meerut, returned as one of its members, A. J. Colvin, Judge and Magistrate.

March 22nd, 1828.

The Deputy Prov. G. Master (R. W. Bro. W. C. Blaquiere) himself introduced the subject of the remittance to England of the dues of the Private Lodge. He informed the brethren that £300 had been remitted to the

Prov. G. Master, Brother Larkins, in England, with a statement of the proportions contributed by each Lodge, and that a further sum of *Sa.* Rs. 660 had been this month remitted to him, being the amount of contribution from the several Lodges for 1827.[1] The minutes continue :—

Brother Drummond[2] proposes that a Committee be appointed, consisting of one of the Provincial Grand Wardens, the Provincial Grand Treasurer, and one brother (who is a master or warden) from each Lodge, for the purpose of taking into consideration the present state of our relations with the Grand Lodge of England ; and that the said Committee report upon the same on the 24th June, 1828, being the next quarterly meeting of the Provincial Grand Lodge ; and that the Senior Grand Warden be the President thereof; and that any three members shall form a quorum.

"Seconded by Bro. Hawkins.

"The Deputy Provincial Grand Master states that he cannot allow the motion to be put, as he considers it derogatory to the authority of the Provincial Grand Lodge, and the respect due thereto by the subordinate Lodges."

"After much desultory discussion, Brother Grant, J. P. G. W., proposes that the consideration of the subject be put off until next St. John's Day ; seconded by Bro. Strong ; which being put to the vote, was lost.

"The movers of the original resolution renewed the discussion with vehemence, when the Deputy Provincial Grand Master states that he feels himself bound to resign the chair on the spot, and the Senior and Junior Provincial Grand Wardens also tender their resignations."

"The Provincial Grand Lodge was closed in due form."

And so fell into abeyance the old Provincial Grand Lodge of Bengal. The dissolution of the Prov. G.

1 Master of the *Aurora* Lodge.

2 Master of Lodge *Industry with Perseverance.*

Lodge, according to the theory accepted by the Brethren in Bengal at that time, constitutionally involved the abeyance of the private Lodges. But, as the reader must have gathered, the Prov. G. Lodge, which had apparently regarded its offices as life appointments, and selected its officers from the then least vigorous Lodges, had been nothing more than a back-water in that strong flood of Masonic energy, which was accompanying the extension of British India to its ever widening limits.

Consequent upon the *fiasco* of March 22nd, the Master of Lodge *Aurora* printed extracts from the proceedings of his Lodge and circulated them among the Calcutta Lodges :—

I.

Proceedings of Lodge *Aurora*, consequent upon the dissolution of the Provincial Grand Lodge.

At a meeting held on the 22nd March, the Lodge *Aurora*, having been duly opened in the first of E. A. degree of Masonry, the W. Master proceeded to inform the Brethren, that, pursuant to instructions received from the members who had assembled in the morning, he had that day submitted to the R. W. Prov. G. Lodge the following notice : " That a committee be appointed, *etc*"

The motion having been seconded by Bro. Hawkins, W. M. of Lodge *Industry and Perseverance*, an amendment was proposed by Bro. Grant, W. P. G. Junior Warden : " That this motion be postponed till St. John's Day next."

After several hours' discussions, during which Brothers, Drumond,[1] Strettell,[2] Robertson, and Sutherland chiefly spoke in

[1] J. W. of *Star in the East*.

[2] Bro. Bagshaw read the following extract from the Book of Constitutions:—

" Should, however, the Provincial Grand Master desire the opinion of his Provincial Grand Lodge on the subject of any Masonic complaint or irregularity, which may arise within his Province, they shall fully inquire into the matter and report their opinion thereon to the Provincial Grand Master, with whom the final decision remains, unless there shall be an appeal to the United Grand Lodge against such decision."

favour of the original motion, and Brothers Blaquiere (R. W. D. P. G. M.), Birch (W. P. G. S. W.), and Grant (W. P. G. J. W.) against it, the amendment was put and lost, by which the original motion was carried.

The R. W. D. P. Grand Master then addressed the Provincial Grand Lodge, and stated that, after such a motion had been carried, it only remained for him to resign the Chair he occupied, which he did accordingly. This resignation was immediately followed by those of the W. Provincial Grand Senior Warden (Birch) and the W. Provincial Grand Junior Warden (Grant).

The Lodge *Aurora* unanimously approved and confirmed the acts of the W. Master and Wardens who had represented them in the Provincial Grand Lodge, and postponed the further consideration of the matter until their next regular meeting.

At the regular monthly meeting of the Lodge *Aurora*, held on Saturday evening, the 12th April, the subject of "the situation in which the Lodge is placed by the dissolution of the Provincial Grand Lodge" came under discussion, but at the request of Brother Strettell, the further consideration of, and decision on, the case was postponed until Saturday, the 19th instant, when the said Brother promised to prepare himself with some information on the subject, which he would lay before the Lodge.

II.

At an emergent meeting of the Lodge *Aurora*, held on the 19th April, 1828, "for the purpose of taking into consideration what measures ought to be adopted in consequence of the dissolution of the Provincial Grand Lodge by the abdication of the R. W. Master and Wardens thereof:—

Brother Bagshaw stated that he felt himself called upon, as Grand Secretary, to offer some remarks on the subject-matter of debate. The W. Brother stated that, during the time he had been in office, no communication had been received from the United Grand Lodge of England. The authority of the late R. W. Deputy Provincial Grand Master being unquestionable, and there being no other brother in India who could summon or rule a Provincial Grand Lodge, he considered it extremely desirable that Brother

Blaquiere should be solicited to resume his Chair, and summon an emergent meeting of the Provincial Grand Lodge.

Brother Bagshaw further stated that the R. W. Brother Blaquiere considered that he had acted wrong in allowing the discussion to take place, which had terminated by the dissolution of the Grand Lodge; that he, on reflection, was satisfied he ought not to have permitted it, and that he had power to put a stop to it, or to any other discussion he pleased; that any such motion was illegal and unconstitutional; that if he resumed his Chair, he should exercise the supreme and unfettered authority he possessed, and, that by virtue of it he should not allow the motion for a Committee, discussed at the last meeting of the Provincial Grand Lodge, to have effect or be recorded. Bro. Bagshaw stated the above as a member of the Provincial Grand Lodge, and as the sentiments of the late R. W. Master and Wardens thereof, and added that, in a political point of view, it was considered necessary that such power should reside with the head of the Masonic Fraternity.

Brother Strettell supported Brother Bagshaw's opinion and view of the case, and went at considerable length into its merits. Bro. Strettell had had a meeting with the R. W. Brother Blaquiere, during which he expressed his deep regret that he had allowed the motion for a Committee to be put; that he considered that motion as entirely subversive of his authority and an attack upon his integrity as a man and Mason; and that he had therefore broken up the Provincial Grand Lodge; that on Brother Strettell's explanation, he was satisfied that he had taken an erroneous view of the matter, and that he was willing and anxious to meet the brethren again in Grand Lodge, if he were informed that such also was the wish of the brethren, and that they would consent to cancel and expunge the Proceedings of the last Provincial Grand Lodge, and not to insist on the appointment of a Committee. The R. W. Brother was willing to allow the grievances complained of to be discussed: he would afford information, but he would not allow any Committee to inquire into this or any other matter.

Brother Sutherland (J. W.) made a few remarks in reply to Brother Bagshaw. He was quite willing to support him in any endeavour to conciliate the R. W. D. F. P. G. M. that would not be derogatory to the Lodge. He considered it to be due to the

R. W. Dy. P. G. M.'s age and station as a mason and consistent with the spirit of Masonry itself to endeavour to propitiate him, and should be extremely glad to see him re-assume his high function in the Grand Lodge; but that he (Bro. S.) never could admit the principle laid down by Brother Bagshaw, that the R. W. D. P. G. M.'s power in that Lodge was despotic. The more literal interpretation of the words of the clause in the Book of Constitutions might indeed make it appear so, but such a construction was at variance with common sense as well as with the spirit of Masonry. If the R. W. D. P. G. M. possessed a power of stopping any discussion *in limine*, the assembling of the Grand Lodge at all was a mere farce—an idle mockery. It was quite clear also that the R. W. D. P. G. M had not himself so viewed his authority when the Grand Lodge last met, and even had he possessed such authority he had waived it in the particular case, at least by inviting or allowing discussion on a motion proposed by one of the members, and putting it to the vote; and it was rather too much to contend that, because the vote went against him, he could then stand upon his despotic power to defeat it. Such a principle he (Bro. S.) would never admit, but he would readily vote for an address to the R. W. D. P. G. M. soliciting him again to resume his high office, and reassemble the Provincial Grand Lodge, it being understood that everything remained *in statu quo*. as if no interruption or resignation of officers had taken place.

After several explanatory remarks from Brothers Bagshaw and Strettell, chiefly regarding the authority which the R. W. D. P. G. M. had declared he conceived himself invested with?

Brother Drummond (W. M.) said he should have offered no opinion on the subject before the Lodge, had it not been for the extraordinary doctrine of unlimited prerogative which two worthy brethren had informed us the R. W. D. P. G. M. regrets he did not enforce at the last meeting of the P. G. L., but which he assured them, if he again resumed the Chair, he would exercise supreme and unfettered. Such a prerogative, the *W. M.* conceived no despot, at least no Christian one, would be safe to exercise. Nor was such anomalous authority at all borne out by the section of the Book of Constitutions, which Brother Bagshaw had appealed to. "Masonic irregularity" might very frequently be corrected by a

P. G. M. without the necessity of summoning a Lodge for their opinion; but that no member of a P. G. L., when regularly assembled, has the privilege of submitting a motion, is neither insinuated in that section nor any other. And as for P. G. M. setting up his individual *veto* against the constitutionally ascertained voice of the majority, so far from its being consistent with Freemasonry, it would be degrading all connected into slaves and sycophants. The W. M. concluded by saying that on such occasions he did not believe the R. W. D. P. G. M.'s summons would be much attended to; but that he, for one, would be most happy to meet the respected Brother in open Lodge, when this important subject might be more satisfactorily discussed.

Brother Bagshaw then moved, and it was seconded by Brother Strettell, "that a letter, expressive of the sentiments of the Lodge, be addressed to the R. W. Bro. Blaquiere, late Deputy Provincial Grand Master of Bengal; when the following letter, drafted by them, with some amendments, made by consent on both sides, was *unanimously* adopted, and the Secretary ordered to prepare and forward it to the W. Grand Secretary, to be laid before the R. W. Bro. Blaquiere.

III.

To the Right Worshipful Brother W. C. BLAQUIERE,

Deputy Provincial Grand Master of Bengal,

Calcutta,

RIGHT WORSHIPFUL SIR, 19th April, 1828.

This Lodge, considering that the Resolution formed by you upon the last meeting of the Provincial Grand Lodge of Bengal was one that was induced by a misconception of the motion then under consideration, beg to request you that you will re-assume your high functions and call an early meeting of the Provincial Grand Lodge, to reconsider the proceedings of that day, which this Lodge earnestly hopes you will not hesitate to do, when you consider how very greatly the interests of Masonry are likely to suffer by the dissolution of the Provincial Grand Lodge.

This Lodge begs leave to convey its regret that any part of the motion, carried at the last meeting of the Provincial Grand Lodge, should have impressed you with an idea that disrespect

was intended, and this Lodge begs again to assure you that, in such interpretation, you entirely misconceived their motives.

This Lodge will be most happy to see you resume your high functions; but, at the same time, they feel it due to the consistency of the proceedings of the Provincial Grand Lodge, to their own character and to the interests of Masonry in the East, to request that, on the re-assembly of the Provincial Grand Lodge, the proceedings thereof do commence as if no interruption or resignation of its officers had taken place.

(Sd.) D. Drummond, *Master.*
James Dunne, *Senior Warden.*
J. Sutherland, *Junior Warden.*
Samuel Smith, *Secretary.*

The letter was forwarded, in due course, by the Secretary of the Lodge *Aurora*, to the W. Provincial Grand Secretary under cover of the accompanying :—

To

The Worshipful Brother
R. J. Bagshaw,
Provincial Grand Secretary,
etc., etc., etc.

Lodge *Aurora*,
Calcutta,
22nd April, 1828.

WORSHIPFUL BROTHER,

I am directed to transmit to you, for the purpose of having it presented to the Right Worshipful Brother Blaquiere, Deputy Provincial Grand Master, the enclosed letter, unanimously voted at the last regular meeting of this Lodge, with a request that you will be pleased to favour me with whatever reply the Right Worshipful Deputy Provincial Grand Master may be pleased to direct, in order that the same may be brought before the Lodge at our next meeting, which takes place on Saturday night.

I remain, etc.
(Sd.) Samuel Smith,
Secretary, Lodge *Aurora*

IV.

At the Regular Meeting of the Lodge *Aurora*, held on the 10th May, much miscellaneous discussion took place respecting the propriety of recording the discussions in the matter of the Provincial Durand Lodge on the 22nd March and the 12th and 19th April, in which Brother Bagshaw was the unsupported objector, and the remainder of the Lodge, the approvers of the record; the matter ended by Brother Bagshaw proposing "that the individual opinions which fell from the members of this Lodge on the discussion of the matter of the Provincial Grand Lodge be expunged from the Minute Book."

This motion, not being seconded, fell to the ground.

Brother Bagshaw then explained that what he stated in his opening speech at the last meeting was offered as his private opinion in his capacity as a member of this Lodge, and not as Provincial Grand Secretary, and that he was not authorised by the R. W. D. P. G. M. to make any official communication to this Lodge on the subject under notice.

The Secretary having informed the Lodge that he had forwarded the letter voted on the 19th April to the Provincial Grand Secretary for transmission to the R. W. D. P. G. M.

Brother Bagshaw (P. G. S.) stated that he had presented the same, and, in reply, read and delivered to the Lodge the following document:—

"Had the requisition which has been sent to the R. W. D. P. G. M. by the *Aurora* Lodge been grounded on something more gratifying and more becoming to the authority of the Provincial Grand Chair. than the performance of implied conditions, to which he (the R. W. D. P. G. M.) cannot pledge himself, he might have been disposed to have acceded cordially to it.

"Considering, however, that the request is coupled with conditions, and deeming a compliance with conditions laid down by any subordinate Lodge as inconsistent with the letter and spirit of his authority as Deputy Provincial Grand Master, and contrasting it with the highly satisfactory requisitions received from other Lodges, unclogged with similar conditions, he feels it

his duty to decline the re-assumption of his functions as grounded upon the communication alluded to in its present shape.

V.

At an Emergent Meeting of the Lodge *Aurora*, held on the 13th May, 1828, for the purpose of taking into consideration what measures ought to be adopted, in consequence of the reply which had been received to the letter addressed to the R. W. D. P. G. M., it was unanimously resolved :—

1st.—That 100 copies of such parts of the Proceedings of the Lodge *Aurora* as relate to the dissolution of the Provincial Grand Lodge, the causes that led to that event, and the effects that have ensued, shall be printed, and that a copy shall be sent to every Lodge in Bengal.

2nd.—That the Masters, Past Masters, and Wardens of the different Lodges (being members of the R. W. Provincial Grand Lodge) be also supplied with copies if they require them.

3rd.—That the Secretary of this Lodge be held responsible that no other copies are issued, unless by a vote of this Lodge, or an order signed by the Master and Wardens.

4th.—An Emergent Lodge be summoned for Saturday, the 31st May (instant) for the purpose of deliberating on the propriety of forwarding a memorial to the M. W. the United Grand Lodge of England, founded on these proceedings, and having reference to the present state of Masonry in Bengal.

5th.—That the Secretary be instructed to invite the Masters, Past Masters, Wardens, and Secretaries of the Calcutta Lodges to witness, and if they please to take part in, our proceedings.

D. Drummond, *Master.*
James Dunne, *Senior Warden.*
J. Sutherland, *Junior Warden.*
Calcutta, 13th May 1828. Samuel Smith, Secretary.

Of the eight Lodges in Calcutta, two—Lodges *Star in the East* and *Industry with Perseverance*,—sent

replies to the above circular, declining to take part in the proposed movement, and condemning the conduct of Lodge *Aurora* in printing and circulating its proceedings. The Master of Lodge *Humility with Fortitude* (W. Bro. M. Portner) resigned his Chair in consequence of the Lodge having resolved, in opposition to his wishes, to attend the proposed Meeting and co-operate with Lodge *Aurora*.

The Meeting, called by Lodge *Aurora* for May 31st, was attended by representatives from the following Lodges :—

True Friendship,
Humility with Fortitude,
Marine,
Courage with Humanity (Dum-Dum).
Kilwinning in the East.

The result of the deliberations at the Meeting was the establishment of a representative body, designated the *Lodge of Delegates*, and to these Delegates was assigned the duty of preparing the proposed memorial to the G. Lodge of England. This quite unconstitutional body was to be supported by a quarterly tax of 6 per cent. on the collections of the six Lodges represented in it. The G. Lodge of England, it is needless to say, paid no attention to this unconstitutional attempt to find a substitute for the Prov. G. Lodge. No records of its proceedings existed in 1866, but the Minute Books of Lodge *Humility with Fortitude* show that the Lodge of Delegates met for the last time in September

1831, and closed its existence in April 1832. Its officers in that year were[1] :—

W. M.	Geo. Playfair.
S. W.	D. Drummond.
J. W.	J. J. L. Hoff.
Sec.	Samuel Smith.
Asst. Sec.	Geo. Hill.
S. D.	John King.
J. D.	J. Watson.
I. G.	Thos. Elliot.
Tyl.	Dan. Robinson.

The Memorial to the G. Lodge of England, prepared by the Lodge of Delegates, is dated August 23rd, 1828. It was transmitted to England in the course of September. It reads as follows :—

"TO THE MOST WORSHIPFUL HIS ROYAL HIGHNESS PRINCE AUGUSTUS FREDERICK OF BRUNSWICK, LUXEMBURG,"

Duke of Sussex, Earl of Inverness, Baron of Arklow, Knight of the Most Noble Order of the Garter, GRAND MASTER of the Most Ancient and Honourable Fraternity of FREE and Accepted Masons of England.

The Humble Memorial and Petition of the undersigned Masters, Past Masters, and Wardens of Lodges at Calcutta in Bengal. On behalf of the Brethren of their respective Lodges,

MOST RESPECTFULLY SHEWETH,

That your Memorialists have for several years laboured under Masonic difficulties and grievances, which have weighed heavily upon them, and which, by interrupting the regular transmission of

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[1] *The New Bengal Annual Register and Directory*, 1832. Meetings were held four times in the year at Lodge *True Friendship's* Rooms in Dharamtollah.

the proper communications which ought to have been forwarded by your Memorialists to the Most Worshipful the United Grand Lodges of England, have placed them in such an unmasonic situation, that they are compelled, from the distance of half the globe, to throw themselves at the steps of your Royal Highness' throne for the purpose of stating their grievances and soliciting redress.

Your Memorialists will endeavour to deserve your Royal Highness' gracious consideration of the prayer of this their humble memorial and petition, by stating their case as briefly as is consistent with its due development, and by avoiding complaint against those who have caused them thus to petition your Royal Highness, except where it is necessary for a proper explanation of their grievances, or to exculpate themselves should they be deemed to have done wrong while endeavouring to do right

The chief objects your Memorialists have in view in thus addressing your Royal Highness are :—

(i) To exhibit the present state of Masonry and the distressing situation of the Lodges in Calcutta, with the causes thereof, which have given rise to this their humble memorial and petition.

(ii) To state the steps your Memorialists have taken in order to lay their grievances before your Royal Highness and the Most Worshipful the United Grand Lodge of England.

(iii) To submit doubtful and difficult points, to solicit protection, advice, and instruction ; to assure your Royal Highness of their zeal and devotion to the great cause of Masonry and to evince their disposition entirely to submit to your Royal Highness' authority as Grand Master of the Most Ancient and Honourable Fraternity of Free and Accepted Masons of England.

(i) In drawing your Royal Highness' notice to the present state of Masonry in Bengal, your Memorialists will not go retrospectively beyond the period (A. D. 1819) when the Calcutta Lodges commenced making regular payments to the Provincial Grand Lodge of Bengal, which they continued to do until its dissolution.

On the lamented departure for England of the Most Noble the Marquis of Hastings, it was announced that his Lordship had appointed the R. W. Brother John Pascal Larkins to rule over the Lodges in Bengal as Provincial Grand Master. The *R. W.*

Brother appointed the W Brother Blaquiere as his Deputy, who was accordingly obeyed by the Lodges.

In the month of January 1826, the *R. W.* Brother Larkins went to England, promising, on his arrival there, to obtain for the Lodges in Calcutta the necessary recognition of their existence, and to send out instructions for their uniform guidance, which were much desired, as some of the Lodges worked, and still work, under the old Constitutions, some under the constitution of England, and some have still only dispensations from the Provincial Grand Lodge of Bengal; whereas all (who have them not) require warrants from the hand and seal of your Royal Highness and the Most Worshipful the United Grand Lodge of England.

A considerable period of time had elapsed after the departure of Brother Larkins, before the Lodges discovered that no communication had *ever* been made to the Most Worshipful the United Grand Lodge of England; that the usual fees and contributions regularly paid into the Provincial Grand Lodge of Bengal, by its order, had not been transmitted to England, and that no communication had been received from Brother Larkins, who had resigned the Honorable East India Company's Service, and did not intend returning to Bengal.

Up to this time (September 1826), most of the Lodges in Calcutta were uninformed of the particulars and terms of the glorious Masonic Union which took place in the year 1813, and few had ever seen the new Book of Constitutions, but they were then put in possession of them, and informed by the *R. W.* Brother Lewis, P. G. M. of Sumatra,[1] then on a visit at Calcutta, of their irregular proceedings and the penalties they were subject to for not having regularly communicated with, and remitted to, the Grand Secretary of the Most Worshipful the United Grand Lodge of England the prescribed returns and contributions as directed in the Book of Constitutions.

The whole of the year 1827 was lost in urging *R. W.* Deputy Provincial Grand Master Blaquiere to remit the funds paid to the Treasurer of the Provincial Grand Lodge; to obtain for the

[1] See Wor. Bro. Craig's paper on "English Freemasonry in Sumatra" in *Transactions of Lodge St. Michael*, No 1: this was Bro. H. R. Lewis who died in 1877.

Calcutta Lodges a recognition of their existence from your Royal Highness; to open for them a communication with the Most Worshipful the United Grand Lodge of England; and to obtain pardon for their past errors of omission and commission, and protection for the future if they were found to deserve it.

After having waited thus long, and after having been made acquainted by the Book of Constitutions with the duties incumbent on foreign Lodges, your Memorialists deemed themselves bound to take such steps as their peculiar situation seemed to demand and warrant; and having ascertained that no communication had yet been made to the Most Worshipful the Grand Lodge, and that although the sum of about £387 had been remitted to England by the Provincial Grand Treasurer of Bengal. it had not been sent to the Grand Secretary or Treasurer of the United Grand Lodge but to the R. W. Brother Larkins now in England, it was considered necessary to come to some decisive measure on the subject and, accordingly, at the next quarterly meeting of the Provincial Grand Lodge of Bengal, held on the 22nd March 1828, it was moved by Brother Drummond. Worshipful Master of the *Aurora* Lodge No. 816—

"That a Committee be," etc., etc.

This motion having been seconded by Brother Hawkins, W. M. of Lodge *Industry and Perseverance*, No. 174, and warmly supported by Brother Strettel. who represented Lodge *Star in the East*. No. 93. the following amendment was proposed by Brother Grant, W. P. Junior, Grand Warden. * * *

* * * * * * * * * * *

The R. W. Deputy Provincial Grand Master was subsequently solicited to resume the Chair by some of the Lodges (particularly the Lodges of which the mover and seconder of the above motion were Masters), but his Worship has declined doing so, and has allowed the usual quarterly Provincial Grand Lodge Meeting of June to pass unnoticed. The Provincial Grand Lodge is therefore considered extinct, and, in this emergency, your Memorialists humbly solicit your Royal Highness' commands.

(ii) The second object of your Memorialists' humble petition is to inform your Royal Highness of the steps they have taken to lay

their grievances before your Royal Highness and the Most Worshipful the United Grand Lodge of England.

On the dissolution of the Provincial Grand Lodge of Bengal, the W. M. of the *Aurora* Lodge, as mover of the resolution, noticed in a preceding paragraph, caused extracts to be made from the records of his Lodge (the annexed document A) having reference to that event, which were printed by his authority and the unanimous vote of his Lodge, and a copy circulated to all the Lodges in Calcutta, with an invitation (the annexed document B) to the Masters, Past Masters, Wardens and Secretaries of *all* the Lodges in Calcutta to attend at a meeting convened specially for the purpose of deliberating on the propriety of forwarding a memorial to the Most Worshipful the United Grand Lodge of England founded on the circumstances your Memorialists have already brought to the notice of your Royal Highness.

The meeting, at which the Masters, Past Masters, Wardens and Secretaries of six Lodges were present, took place on the 31st May last, when a series of resolutions were passed (annexed document marked C) explanatory of the situation of the Lodges, and decisive of the sentiments of the majority of the Brethren in Calcutta.

In the pursuance of these resolutions, which were unanimously confirmed at another general meeting of the Masters, Past Masters and Wardens of the undersigned Lodges, held this day, your Memorialists have drawn up this plain statement of facts, to which, and to the documents subjoined, they humbly solicit your Highness' attention.

(iii) Your Memorialists now beg humbly to solicit instruction and advice on the following subjects connected with, and immediately relating to, the matters submitted to your Royal Highness judgment:—

1. There are eight Lodges in Calcutta (of which a list is annexed), six of which have subscribed to this memorial. Two Lodges, *i.e.*, *Star in the East*, No. 93, of which the R. W. Brother Blaquiere (late D. P. G. M.) is Past Master, Bro. Birch (late P. S. G. W.) is Master, Brother Strettel is Junior Warden, and Lodge *Industry and Perseverance*, No. 174, of which Brother

Hawkins is Master, and Brother Grant (late P. J. G. W.), Past Master, declined attending the General Meeting of the Lodges, on the grounds stated in the annexed documents marked D and E.

2. It has been objected to the conduct of your Memorialists that, in printing their proceedings, they have done wrong, and have subjected themselves to the displeasure of your Royal Highness. Had not your Memorialists satisfied themselves on this subject by a carfeul perusal of the letter and spirit of the Book of Constitutions, they would not have done so, although they should thereby have been unable to ascertain the sentiments of the several Lodges, to have acted in concert, or to have approached your Royal Highness with this memorial, for your Memorialists submit that, if they could not have printed, they could not have written these things, and had they not been written or printed and circulated, as they have been (under proper restrictions), the Brethren of the other Lodges in Calcutta would not have been made sufficiently aware of the state of their affairs or of the proceedings contained in the document marked A, without which they would not have assembled on the 31st May, would not have been able thus to address your Royal Highness on this painful subject, and would probably have remained for a very long time in doubt and uncertainty how to act, and have daily widened the chasm between your Memorialists and the United Grand Lodge of England.

3. Your Memorialists submit, for your Royal Highness' information, the annexed document (marked F), being extracts from the By-laws of the late Provincial Grand Lodge of Bengal, which extracts were issued by the Provincial Grand Secretary thereof or the guidance of the subordinate Lodges. Your Royal Highness will perceive by this document that the Lodges in Calcutta are directed to transmit, and have regularly up to its dissolution forwarded, to the late Provincial Grand Lodge of Bengal the documents and contributions which they now find ought to have been sent direct to the Most Worshipful the United Grand Lodge.

4. Your Memorialists have annexed a statement (marked G) of the several sums paid by their respective Lodges to the late Provincial Grand Lodge of Bengal, amounting to *S.* Rs. 3,952 or about £380, and your Memorialists believe that a sum exceeding this

in amount has been paid by the other Calcutta and country Lodges to the Provincial Grand Lodge of Bengal. Your Memorialists humbly solicit your Royal Highness will issue your command that this sum be realized and placed to the credit of the respective Lodges by the Treasurer of the Most Worshipful Grand Lodge of England.

5. There being no provisions in the Book of Constitutions expressly made for the government of Indian Lodges (whether private or provincial), and the Rules laid down for the guidance of English Lodges, your Memorialists humbly hope that their case may be specially considered, and, if under these difficulties, and those already related in the preceding part of this memorial, they should have erred, it may be attributed to ignorance. not to intention ; for your Memorialists beg respectfully and earnestly to assure your Royal Highness that in zeal for the extension and honour of Masonry, in desire to serve its constitutions and to enforce obedience to them, there are none in the whole Fraternity, dispersed throughout the world, more sincerely and masonically well disposed than those who have the honour to subscribe themselves,

With the profoundest devotion and respect,
Most Worshipful Grand Master,
Your Royal Highness' most faithful and
Obedient, humble Servants and Brothers :—

Lodge *True Friendship*, No. 383.	Paul D'Mello,	*Master.*
	T. Marriott,	*S. Warden.*
	John Green,	*S. Warden.*
Lodge *Humility with Fortitude*, No. 402.	J. Hunter,	*Master.*
	J. Gleeson,	*S. Warden.*
	J. J. L. Hoff,	*J. Warden.*
Lodge *Marine*, No. 410.	G. Allan,	*Master.*
	S. Clarke,	*Master.*
	Thos. Crawford,	*S. Warden.*
	M. Sadler,	*J. Warden.*
Lodge *Aurora*. No. 816.	D. Drummond,	*Master.*
	James Dunne,	*S. Warden.*
	Thomas Parker,	*J. Warden.*

Courage with Humanity.	J. Robertson,	*Master.*
	James Shaw,	*Past Master.*
	W. Harrison,	*S. Warden.*
	G. T. Thornton.	*J. Warden.*
Kilwinning in the East.	G. Potter,	*Master.*
	D. Pearson,	*S. Warden,*
	E. D. Fabian,	*J. Warden.*

CALCUTTA,
23rd *August* 1878.

SAMUEL SMITH,
Secretary."

No reply was ever vouchsafed to the Memorialists, nor was any notice taken of it beyond a tardy acknowledgment of its receipt by the Grand Secretary, coupled with an intimation that, owing to the sickness of R. W. Bro. Larkins, whom the Grand Master wished to consult, and the engagements of the M. W. Grand Master himself, no opportunity for considering the Memorial had occurred.[1]

[1] Letter dated May 2nd, 1831. Bro. De Cruz refers to the [long since] Proceedings of Lodge *True Friendship* of Nov. 5th, 1831.

CHAPTER X.

THE PRIVATE LODGES, 1828—1840.

EARLY in 1829, Lodge *True Friendship* had fallen into a feeble condition, and its amalgamation with the then powerful Lodge *Marine* had been proposed[1] "in order to form one *strong* body to carry on the works of Masonry with more stability than the two separate *weak* bodies have hitherto been able to perform." But on April 7th, 1829, the negotiations were broken off, the Committee of *True Friendship* having recommended that the project should not be carried into execution.

The Master of Lodge *True Friendship* at this time was Bro. Samuel Smith, who, as we have seen, had been the Secretary of Lodge *Aurora* during the year in which that Lodge had played so conspicuous a part in the proceedings which led to the abeyance of the Prov. G. Lodge. In August of 1830, W. Bro. Smith effected the incorporation of the young, but vigorous, Lodge *Aurora* No. 816, with the old, but then feeble, Lodge *True Friendship*, on terms wholly

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1 Bro. De Cruz refers to the [now lost] Proceedings of Lodge *True Friendship* of Feb. 23, 1829.

favourable to the weaker of the two Lodges.[1] On the 17th of August, Bro. George Playfair, the Master of Lodge *Aurora*, was elected W. Master by a large majority of the brethren of the amalgamated Lodges. The *Bengal and Agra Directory* shows that in 1832 Lodge *True Friendship* had left its rooms in Dharamtollah and was working at "*The Calcutta Hurkaru*" Rooms, *i.e.*, Bro. S. Smith's place of business in Hare Street.

Some time after the Memorial to the Grand Master had been despatched, it was discovered that a culpable error had been embodied in it. The Memorialists had represented that a sum of Rs. 3,982, or about £380, had been paid by their Lodges to the Prov. G. Lodge, inferring that this sum had been paid in for the credit of G. Lodge of England. The error lay in this inference. A very small portion of the aggregate amount had, in fact, been paid in for the credit of the Grand Lodge of England: the bulk had in reality been paid to discharge dues to the *Provincial* G. Lodge. Previous to the despatch of the Memorial, a copy had been submitted to the Prov. Dy. G. Master (R. W. Bro.

The terms were.—

"1. The Lodges, when united, should be styled *True Friendship*, No. 383, of England.

"2. The Worshipful Master, Wardens, and Officers of both Lodges to resign, and a new election take place.

"3. The members of both Lodges to be incorporated into one list; the members of *True Friendship* to have the precedence.

"4. The funds, jewels, and all the properties of both Lodges to become the property of Lodge *True Friendship*.

"5. The Bye-laws of Lodge *True Friendship* to remain as they are.

"6. The Junction to take effect from the date on which these terms shall be agreed to in both Lodges."

Blaquiere), and, if the error of the Memorialists is to be censured, it is only fair to remember that the person wrongfully inculpated had had his opportunity of correcting the blunder in due time.

The error was brought to light through the instrumentality of Bro. [Lieut.] J. G. W. Curtis, of the 37th Bengal N. I., who had reached India about the close of the year 1831, with a letter of introduction from the G. Lodge to the Lodges in Calcutta, recommending him "as a brother thoroughly versed in the three degrees of Craft Masonry, and consequently capable of communicating the mode of working as practised in the London Lodges."[1] It was no doubt due to

[1] Brother Curtis attached himself to Lodge *True Friendship*, and on 1st December, 1831, he was elected also an honorary member of Lodge *Humility with Fortitude*, at the proposal of the Worshipful Master, Brother John King, who had already taken instruction from Brother Curtis. On the 19th April, 1832, the Lodge *Humility with Fortitude* presented their instructor with a gold medal bearing the following inscription:—

Presented
By the Lodge
To
Brother James Guy William Curtis
As a token of Gratitude for his
Unwearied exertions to benefit this
Lodge by instructions imparted to the
Master and Officers in the
new and proper mode
of work as practised
in England.
April 1832.

At the Regular Meeting of Lodge *Humility with Fortitude* on 17th May it was resolved that a Lodge of Instruction "to be conducted on the same principles as the London Lodge" should be formed under the sanction of the Lodge, and that the members of other Lodges should be invited to join. Brother Curtis, who was appointed instructor to this new Lodge, presented Rs. 50 towards its working equipment. The dissolution of the Lodge of

this introduction that Bro. Curtis was able to discover from R. W. Bro. Blaquiere the existence of the mistake which had been made by the Lodges. Bro. Curtis communicated his information to Lodge *Humility with Fortitude*, of which he was an honorary member; this step led to an immediate re-examination of the accounts of the Lodge, and the error was soon detected.

The Brethren of Lodge *Humility with Fortitude* at once hastened to make reparation to the Prov. Depy. G. Master and to urge other Lodges to do the same. On October 28th, 1832, the Lodge resolved that a deputation should wait on R. W. Bro. Blaquiere with an address, in which the error should be admitted and apologised for and the R. W. Brother should be requested to resume the functions of his high office. A deputation was despatched to Dum-Dum to explain matters to the sister Artillery Lodge *Courage with Humanity*, and to recommend that Lodge to make a re-examination of its accounts. The Resolution reads as follows :—

"Moved by Bro. J. G. W. Curtis and seconded by W. Bro. Egerton, and carried unanimously,—that, in consequence, of a meeting of emergency having been called by the Worshipful Master of this Lodge, for the purpose of investigating the correctness of certain allegations contained in a memorial addressed to the

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Instruction, on account of the irregular attendance of its members, was announced in Lodge *Humility with Fortitude* at its meeting on 19th May, 1835, but on 7th November, 1836, the Lodge gave its sanction to the formation of a new Lodge. The Lodge of Instruction so revived, we are afraid, can only have enjoyed a very short period of existence.

United Grand Lodge of England by certain Lodges in Bengal, and amongst them Lodge *Humility with Fortitude*, relative to certain monies paid into the Provincial Grand Lodge of Bengal for the purpose of transmission to the United Grand Lodge of England, this Lodge, after careful investigation by a reference to their books (in open Lodge) for a series of years, from 1819 to 1827 inclusive, find, with deep regret, that the statement of a sum of Rs. 1,433-7-2 specified in the Memorial as having been paid into the Provincial Grand Lodge of Bengal, for the purpose of being transmitted through it to the United Grand Lodge of England, is perfectly erroneous; it appearing that no such sum, or any part thereof, had been at any time paid into the Provincial Grand Lodge of Bengal for the purpose set forth in that Memorial.[1] In consequence of which explanation, it was resolved that Lodge *Humility with Fortitude* do delegate the Worshipful Master Bro. King[2] and the Past Master, together with two or more members of the Lodge, officially to wait on the R. W. Deputy Provincial Grand Master Bro. Blaquiere, and convey to him a copy of this resolution, together with an address expressive of their regret at the error the Lodge has inadvertently committed; and at the same time earnestly to solicit the Right Worshipful Brother to resume the high functions of Deputy Provincial Grand Master, the exercise of which is so essential to the interests of Masonry in India."

The deputation met with a very flattering reception from R. W. Bro. Blaquiere, and great hopes, accordingly, were entertained of his consenting to re-open the Prov. G. Lodge. He was elected an honorary member of Lodge *Humility with Fortitude* on Nov. 1st, 1882, and on the 15th of the same month he attended the Lodge and expressed his

[1] There is evidently some mistake even here, for it appears from a memorandum in R. W. Bro. Blaquiere's handwriting that a *portion* of the amount mentioned *was* paid on account of the G. Lodge of England. [Note by D'Cruz.]

[2] Afterwards Deputy Provincial Grand Master of Bengal. Died in his 52nd year in July, 1859. There is a monument to him at Freemasons' Hall, Calcutta.

thanks for the compliment paid him "in a neat feeling address."[1]

The action taken by Lodge *Humility with Fortitude* was followed up by similar measures on the part of Lodges *Marine* and *Courage with Humanity*. Lodge *True Friendship*, however, most unfortunately, hesitated in pursuing the right course. On a fresh examination of the accounts of the amalgamated Lodges *True Friendship* and *Aurora*, the following result was obtained :

	Total paid to Prov. G. Lodge.			*Portion paid as dues to G. Lodge.*		
	Rs.	As.	P.	Rs.	A.	P.
Lodge *True Friendship*	839	7	2	246	0	0
Lodge *Aurora* ..	1,034	7	7	48	0	0

A resolution on the lines of that passed by Lodge *Humility with Fortitude* was proposed, but it met

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[1] Bro. Blaquiere, in company with Bro. J. B. Birch, was "re-made" a Mason in "the ancient form" in Lodge *Humility with Fortitude* on Nov. 25th, 1812. In 1840, he presented the Lodge with a bound copy of the Book of Constitutions "as a mark of respect and Brotherhood for the members of Lodge *Humility with Fortitude*, his old and respected Lodge; for upwards of thirty years he had been connected with it." An address of thanks was presented to Bro. Blaquiere by the Lodge on Nov. 1st, 1841. A writer in the *Calcutta Review* in 1852 (Vol. XVIII, p. 315) says: "The house next the Baitakana [in Bow Bazar] is occupied by Mr. Blaquiere, the oldest inhabitant of Calcutta, now in his ninety-second year, seventy-eight of which have been passed in Calcutta, where he arrived a fortnight after the execution of Nankumar. He has seen the maidan all rice field." In an article, in 1860, in the same *Review* (Vol. XXXV, p. 210) : "We have seen a portrait of the late Mr. Blaquiere, dressed as a young man, when he landed at Calcutta in 1774, with a pig-tail forming part of his head gear." It is said that that Blaquiere was Zoffany's model for St. John in his famous picture at St. John's Church, but one would have supposed that a lady must have sat for that purpose. Blaquiere was the Police Magistrate who caused so much trouble to the early Baptist Missionaries in Bow Bazar.

with opposition on the really frivolous ground that in the Memorial it had not been explicitly stated that the entire amount had been paid in discharge of Grand Lodge dues. The resolution was passed by a majority, but one Past Master insisted on entering his protest on the minutes. A Deputation accordingly (Nov. 17th, 1883) waited on the R. W. Bro. Blaquiere, who promised to give an early consideration to the request for the re-opening of Prov. G. Lodge.

The expectation of a revival of the Prov. G. Lodge was doomed to disappointment.[1] R. W. Bro. Blaquiere remained obdurate. In the meanwhile, although the Lodges remitted their dues to England and received in return bare acknowledgments, certificates were withheld, and applications for warrants were unattended to. As an illustration of the aggrieved feelings of Masons in Bengal at this time it will suffice to quote from the speech of W. Bro. King at Lodge *Humility with Fortitude*, on June 27th, 1834 :—

"Another question of importance remains to be disposed of, *viz.*, whether the usual annual returns and remittances for the past year 1833 shall or shall not be sent to the Grand Secretaries in London? We are bound to send them so long as we acknowledge allegiance to the United Grand Lodge; but from the

[1] Proceedings of *True Friendship*, Feb. 23, 1829. Bro. D'Cruz writes (1866) : "There is a venerable Brother still among us, from whom I have learnt that it was generally known at the time that, but for the doubtful reparation made by Lodge *True Friendship*, the wishes of the Fraternity in Calcutta [for the resuscitation of the Prov. G. Lodge] would have been gratified."

neglect with which the Lodges in Bengal are treated —no answer having ever been received to their Memorial of 1828; no notice having been taken of the application made for a Warrant for the Royal Arch Chapter, nor any certificates sent out for its members, notwithstanding that the fees for both were forwarded by the hands of Mr. (now Sir) Robert[1] Compton some time ago; and no certificates having been received for several members of our Lodge, although they have paid for the same and the amount has been regularly remitted with the annual returns —I must confess that I can perceive no benefit to Masonry in Calcutta by the continuance of our allegiance to an authority situated at the distance of half the globe from us and who seems to be quite indifferent to the interests of the Craft in this country. Two (*Aurora, Kilwinning*) of the six Lodges who joined in the Memorial are no longer in existence, and two of the four who remain are in a decline. All these circumstances point out the necessity of a change, and I am glad to find that several experienced brethren in Calcutta are of the same opinion. What that change is to be, and how it is to be effected, will be a matter for a consideration of the meeting of all the Lodges in Calcutta, which it is probable will be held three or four months hence, when the season will be more propitious. In the meantime it will be necessary for the committee to consider and the Lodges to decide whether any more money shall be sent home, pending the consideration of the great

[1] Should not this be Herbert? Sir H. Compton was a Puisne Judge of Bombay and Provincial G. Master of Madras.

question of separation from the Grand Lodge. Should the Lodge determine in the affirmative, I will, of course, adopt immediate measures for carrying their wish into effect. It will be, however, a hopeless task for me to repeat what I have frequently urged before in our letter to the Grand Secretary, to send out certificates for such of the new members as have been omitted . . . . to be furnished with them, as well as for the old members, out of the amount which the Grand Secretaries have acknowledged in one of their communications to the Lodge to have in deposit and at our credit.''

On the 21st July, 1834, after a careful consideration given to the Worshipful Master's minute, the Lodge resolved "that no further contributions be made to the Grand Lodge, pending the receipt of a satisfactory reply to certain letters from this Lodge calling for Grand Lodge certificates for several brethren who have not been furnished with that important document, although the fees for the same have been duly remitted.''[1]

On the 3rd October, 1836, the Lodge, on the motion of its W. M. Bro. H. Michell, the resolution of 21st July, 1834, was rescinded by a unanimous vote. In the following November, the 7th, W. Bro. King moved that the resolutions to re-open communications with Grand Lodge should remain in abeyance, but his motion was lost by six votes.

In recording the story of the relations of the private Lodges to the Prov. Grand Lodge, we have omitted

[1] Apparently Lodge *True Friendship* also ceased communications with Grand Lodge at this time.

to mention that on September 5th, 1832, the Grand Lodge directed "that the numbers of all the Lodges on the Register of the Grand Lodge be brought forward in regular succession by filling up the numbers which are vacant, caused by the erasure of Lodges at various times." This resolution was brought into effect in India in June 1833.[1]

During this epoch of depression in Bengal, Lodge *Humility with Fortitude* exerted all its influence to inspire the Brethren with a zeal for the Craft. From 1829 to 1841, the Masonic Processions and Services on St. John's Day in December were under the organisation of the Fort Lodge. In 1833 the Sermon was preached by Bishop Daniel Wilson from 1 *Peter* 1, 22 and 23. A correspondent in the *Englishman* in 1840 (p. 537) writes: "Even in the worst of times, when Freemasonry was nearly extinguished in Calcutta, *Humility with Fortitude* was a hard-working Lodge, sending forth her sons to distant stations in India, there to disseminate the beneficial influence of Masonry;—these missionaries in

[1] Lodge *Star in the East*, No. 93 became in 1833 No. 80 [and in 1863 No. 67 E. C.]
" *Industry with Perseverance*, No. 174 " " 126 " " " 109 "
" *True Friendship*, No. 383 " " 265 " " " 218 "
" *Humility with Fortitude*, No. 402 " " 279 " " " 229 "
" *Marine*, No. 410 " " 282 " " " 232 "
" *Anchor and Hope*, No. 413 " " 284 " " " 234 "
" *Independence and Philanthropy*, No. 822 " " 550 " " " 391 "
" *Courage with Humanity*, No. 823 (Dum-Dum.) " " 551 " " " 392 "

the cause of charity (as they may emphatically be called) have been met with at Allahabad, at Agra, at Kernaul, and even at Simla.''[1]

The *Freemasons' Quarterly Review* for March 1835 (p. 207) contains a piece of intelligence which foreshadows the revival of Masonry in Bengal.

"Taunton, May.—The Lodge of *Unanimity & Sincerity* here continues to increase in numbers, having ninety-three *subscribing* members on its list, it is an interesting fact that within these few months they have initiated eight brethren (most of them officers of the army) on the eve of their departure for India. The three grandsons of the heart-stirring Flora Macdonald are among the number. It is gratifying to know that all these worthy brothers are applying themselves (in "true jug") for the purpose of perfecting themselves in all the technicalities and ceremonies of our "Royal Art," so that they may disseminate its hallowed spirit among the interesting multitudes of the Far East. Verily this distinguished Lodge is a kind of missionary association for the blessed purpose of administering an antidote to 'caste' by fraternizing India. God speed them."

In the March number of the following year, the *Review* announces :—

"Our Brother, Major R. G. Macdonald, of the 49th Regiment, N. I., has left England to join his regiment at Neemuch, in the Presidency of Agra, in Bengal. The Major is the bearer of a Warrant to establish a Lodge at that place, by command of His Royal Highness the Duke of Sussex, the M. W. G. M. It is not too much to say that the Major has been unceasing in his desire to acquire Masonic knowledge, in which he has been assisted by some leading brethren in London, who have had equal pride and pleasure in imparting to him their stores of Masonic information. He has in the Province of Somerset obtained the good-will of several Lodges by his attention to duty ; has been exalted to the

[1] *Freemasons' Quarterly Review*, 1840, p. 537.

Royal Arch; installed a Knight Templar, and has received the Rosicrucian degree. He is also a member of the Grand Master's Lodge No. 1."

The same issue of the *Review* contains a favourable report of Lodge *True Friendship*, an account of the Procession and Service at Calcutta on St. John's Day, December 24, 1835, and of a Masonic Memorial at Delhi to W. Bro. Colvin of Lodge *Independence and Philanthropy*. The officers appointed in the Allahabad Lodge for 1836 were :—

Bro. H. G. Gouland ...	W. Master	Bro. Hervey ...	Treasurer.
,, Macdonald ...	S. Warden	,, Berill ...	I. G.
,, Fraser ...	J. Warden	,, McDonough	Secy.
,, Jones ...	S. Deacon		
,, Conlan ...	J. Deacon	,, Davis ...	Tyler.

Some time in 1836 a warrant was received from England for a new Lodge at Meerut.[1]

The following extract from the *Freemasons' Quarterly Review* is of considerable interest :—

(1)

To Captain Henry Pryce, R. M., Commander
of the Ship *Repulse*, M. M. St. George's Lodge, No. 35.

Dear Sir and Brother,

We beg leave, on the occasion of our approaching separation, to express, in sentiments of the most fraternal sincerity, our sense of the kind and brotherly manner in which you gave your cheerful acquiescence to our holding a Lodge of Instruction, and the truly Masonic feeling which induced you to accept the office of

[1] *Freemasons' Quarterly Review*, 1836, p. 546.

S. W., thereby aiding our proceedings in the light of moral and intellectual truth.

That the Great Architect of the Universe may take you under his most high protection, is the fervent prayer of your Masonic brethren. Uniting, therefore, in our wishes, for your welfare, that success may cement your future prospects is, with every sentiment of fraternal regard, the heartfelt wish of your faithful and united brethren.

Robert Charles Macdonald, No. 1 Grand Master's Lodge No. 129 and 327, R. A.—K.T.—K. M.—R. C. and N.P. U. of Royal Sussex Encampment *W. M.*
Richard Prescott, No. 400, P. M.[1]
W. Balflur, *Old Saint Machars* L., *S. W.*[2]
Wm. H. Wake, *Cape of Good Hope* L., *S. D.*[3]
Henry Alf. Horneman, No. 18 L., J. D.
Gifford Glascott, No. 7 L., I. G.[4]
Wm. Clarke, No. 125 L., Tyler.[5]

Given on board the *Repulse*, this 6th day of September, A. D. 1836. A. L. 3826 in Emergent Lodge assembled.

H. A. HORNEMAN,
Secretary.

(2)

To Robert Collins Macdonald, etc., etc., etc.,
East India Ship *Repulse*, in lat. 7° S. long. 12° E.

Dear Brethren.

Never did I wish for a greater command of words, and never less was I confident in my own powers, than I am on this occasion of acknowledging the very fraternal communication which now lies before me. That in acquiescing to your desire to meet for the purpose of Masonic instruction, while passengers on board my vessel, I have conferred a mere kindness I beg as a Mason to disclaim;

---

1 8th Madras Cavalry.
2 44th Foot.
3 Captain, 44th Bengal N. I.
4 Lieutenant, Madras Infantry.
5 Sergeant.

my so doing was dictated by the brotherly love we all feel towards each other ; but that I have in so doing been the humble means of promoting the interests of Freemasonry, I do reflect on with sentiments of pleasure. It affords me the most gratifying feelings of pride as a Mason, that so unusual a circumstance as that of a Lodge being held on board an East Indiaman, should have existed in the *Repulse* for a period of thirteen weeks, and that it should have been so regularly conducted and well maintained reflects credit on every individual member ; and, truly as I appreciate the compliment paid to me as your S. W., I should have felt that in not joining your assemblies, I should have ill fulfilled those duties I owe to the Craft as a Master Mason.

Brethren, in the fullness of heart the mouth speaketh, but were I to express all that I feel on this occasion, I should too far trespass on your patience.

About, as we are to part, many, perhaps, never to meet again, may the Grand Geometrician of the Universe hold you individually and collectively under the shadow of His protection, and that your pilgrimage through the valley of tribulation in this mortal world may terminate in your admission into the Grand Lodge above, where peace and happiness reigns for ever, is the fervent prayer of

Yours most fraternally,
HENRY PRYCE, M. M.,
Lodge St. Geo. 35.

On March 27th, W. Bro. [Major] R. C. Macdonald joined Lodge *Humility with Fortitude*. After Divine Service on St. John's Day, December 27th, 1836 :—

"Brother Major R. C. Macdonald presented to the Fort Lodge an elegant Masonic Engraving, representing the emblems of every degree in Freemasonry, beautifully framed in true Masonic taste. The receipt of this valuable gift was suitably acknowledged by the W. Master, and Bro. Macdonald, on the proposition of the W. P. M. King, was unanimously elected an honorary member of Lodge *Humility with Fortitude*. The Lodge was then closed, when

the brethren then separated till the evening, when they re-assembled at Brace-Bridge Hall, Garden Reach, to a ball and supper."[1]

On September 1st, 1837, Lodge *Humility with Fortitude* initiated a brother who was destined to play a conspicuous part in Masonry, not only in Eastern India, but in Ireland, Bro. Alexander Grant. Early in 1837, Bro. Macdonald left Calcutta to rejoin his regiment at Neemuch, but in Bro. Grant he left behind a very apt disciple to carry on his work. Writing to his Masonic *guru*, Bro. Grant, at this time S. W. of Lodge *Humility with Fortitude*, says:—

"You will be glad to learn that, at my suggestion, the Lodge has become a subscriber to the *Freemasons' Quarterly Review;* and a letter has accordingly been sent to the Editor.

"A brass plate has been put on the frame of the picture you gave us with the following inscription:—"Presented by Brother Major R. C. Macdonald, in presence of the assembled Lodges at Calcutta, at the Town Hall, on the 27th December, A. L. 5836 to Lodge *Humility with Fortitude*, No. 279.

"Thanks to your kindness I am now as perfect as any man in the three degrees; all of which I have gone over two or three times with great *éclat* in our Lodge. I am instructing the Master of *True*

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[1] *F. Q. Review*, 1837, p. 278. A letter dated Dec. 28th, 1836, in the *Englishman*. In this letter we read of the Procession to St. John's:—"It must have been gratifying to the feelings of every zealous Mason to witness so numerous an assembly of the Craft, amounting to upwards of two hundred, among whom were members of Lodges, *Star in the East, Industry with Perseverance, True Friendship, Marine, Courage with Humanity, Sincere Friendship, St. John's, Grand Masters' Lodge*, and several members of French and other Lodges. The whole way through which the procession passed was crowded with carriages and other vehicles, and windows and balconies of the houses presented an assembly of beauty and fashion seldom witnessed on such occasions. The Cathedral was also crowded." *Freemasons' Quarterly Review*, 1837, p. 543. Continuation: "Thus, by the Major's having been enabled to furnish the proper working to *one* zealous Mason it has been disseminated into three Lodges, and has since been adopted in seven other Lodges."

Friendship, and have had a request to that effect from the Master of *Industry and Perseverance*."

The Major's journey upcountry seems to have been quite a Masonic campaign. The account of his doings at Agra is of interest :—

Agra.

At the last regular meeting of the Masonic Brethren at the station, Brothers Majors Blake and Macdonald were elected (the latter an honorary) members of the Lodge *Freedom with Fraternity*, working here under a warrant of dispensation from Lodge *Independence with Philanthropy*, at Allahabad. The working in the F. C. and M. M. was rendered somewhat interesting from the circumstance of Brothers Curtis and Macdonald having been invited to preside in the Western and Southern chairs on the occasion, in order to enable the Brethren to compare the present with the former mode of the working up the Degrees ; Major Macdonald having brought out the former, and visited the several Lodges lying on his route from Calcutta, in order to introduce the requisite alterations, in the same manner as the latter was done by Brother Curtis, under the order of the Grand Lodge a few years ago.

Brother Colonel Lindsay, C.B., in the S. E., exhibited, in conjunction with Brothers Macdonald and Blake, the rather unusual occurrence of three Masons met in one Lodge, in these distant parts holding the Sacred Order of the *Ne Plus Ultra*, or the highest degree of English Masonry.

It is pleasing to observe that this Lodge *Freedom with Fraternity* at Agra, though in an infantine state is progressing well, under the guidance of its present W. M. Brother H. G. Gouland, and is obtaining monthly additions to its members.

Major Blake is known to the London Masonic world, having taken his highest degrees at the *Cross of Christ* Encampment, at Clerkenwell. He is in the 48th Regiment, Native Infantry. On St. John the Baptist's Day, 1873, the brethren of the Agra Lodge walked in procession to Church from the mess of the 37th Regiment N. I., and a sermon was preached by the Rev. R. Chambers. "No clothing but that of a Craft Mason is admissible, but the

jewels of the respective orders may be worn." *Agra Akhbar*, June 17th, 1837, quoted in the *F. Q. Review*, 1837.

The regular Warrant for the Agra Lodge seems to have arrived in 1838:—"We are all in high glee," writes a correspondent to the *Freemasons' Quarterly Review*, "our Warrant has arrived: we have a name, *Freedom and Fraternity*, and a number 647. Application has also been made for a R. A. Chapter. A Past Master's medal has been voted to Captain Macvitie, P. M. Bro. Dr. Thomas Key has availed himself of Major Macdonald's information and service; and thus there is much promise of the good work becoming well known."

On May the 4th, 1837, Bro. R. C. Macdonald visited Lodge *Sincere Friendship*, No. 567, at the picturesque rock fortress of Chunar, and "finding their work incorrect, instructed them in the first degree." In gratitude, the Lodge elected him an honorary member.

At Allahabad this indefatigable Mason spent some days with W. Bro. Colvin "who is so much respected there, so much so that the Masons have erected a hall dedicated to his name." Brother Macdonald paid several visits to Lodge *Independence with Philanthropy*, and was, in return, elected an honorary member.

At Neemuch, Brother R. C. Macdonald was appointed to act temporarily as Senior Warden of the Sussex Lodge, No. 629, of which Bro. [Capt.] Macvitie was W. Master. On St. John the Baptist's Day (June 24th) the Lodge, being too scanty in numbers, met quietly at their Lodge Room, where the

W. Master read a discourse which had been prepared for him by Bro. Macdonald.[1]

In following Bro. Macdonald's footsteps, we have mentioned the names of several newly-formed Lodges, and it will, perhaps, be well to gather together the stray facts that are known about the history of the Bengal Lodges in the years 1834—1838.[2]

1. *CALCUTTA LODGES.*

1. Lodge *Star in the East* in the year 1835 was meeting at rooms in Hare Street under the following officers :—

W. M. W. C. Blaquiere.
S. W. C. G. Strettel.
J. W. F. P. Strong.
Treasr. and Secy., W. M. Auley, R. N.

W. Bro. Blaquiere held the Eastern Chair from the year 1826 to the year 1841. We can only conjecture that the following remarks in the *Freemasons' Quarterly Review* in 1838 apply to Lodge *Star in the East* :—

"Did not the Constitutions prevent, we should publish some proceedings not over creditable to certain parties. Past Masters should recollect that too close a sticking to the official chair, not only depresses rising talent, but tends to desecrate and not protect the order ; in one Lodge the S. W. and a P. M. of many years' standing were candidates, but by secret influence the P. M. was

1 The Chaplain had declined to preach on the ground that he, not being a Mason, could know nothing of the character of the Order. In 1835 the Rev. C Wimberley declined "on conscientious grounds" to preach to the Masons at the old Cathedral in Calcutta. Among eminent Indian Churchmen, not Masons, who have preached "Masonic sermons," are to be named Bishops Wilson and Corrie, and Archdeacons Dealtry and Pratt. On one St. John's day Bishop Watson dined at Provincial Grand Lodge.

2 Of the still extant Calcutta Lodges, only Lodges *Industry with Perseverance* and *Humility with Fortitude* have records of these years.

again retained : let the Constitutions, page 77, be justly construed. The by-laws also have been a wee-bit infringed. Verily the Provincial authority is sadly wanted to break down a chair monopoly which is as discouraging as it is dangerous."

2. *Industry with Perseverance* met in Chowringhi in the year 1835 under the hiram of W. Bro. A. Lindsay. The Wardens were Bros. A. Porteus and J. Brightman, and the Treasurer and Secretary Bro. R. Frith. In 1836 its Master was W. Bro. Charles Chandler Egerton, M.D., a member also of Lodge *Humility with Fortitude*. In 1837 and 1838 Wor. Bros. E. Whyte and Capt. F. W. Birch (both also of L. *Humility with Fortitude*) were successively Masters of the Lodge. Birch, for many years Master of Lodge *True Friendship*, was one of the many officers who, in the day of the great mutiny, refused to believe that their men could be disloyal. He was Lieutenant-Colonel and Commanding the 41st R. I. at Sitapur, where he was murdered by his sepoys on June[3], 1857.

3. *True Friendship* in 1835 had as its Master, W. Bro. S. Smith, and as its Wardens, Bros. W. Turner (an initiate of Lodge *H. with F.*) and W. Twentyman. To this Lodge was attached the Royal Arch Chapter *Holy Ascension*, with the following officers :—

S. Smith—	Z.	Geo. Meet—	N.
J. J. L. Hoff—	H.	John King—	P. S.
R. Scott Thomson—	J.	W. Turner—	A. S.
H. G. Gouland—	E.	W. Twentyman—	A. S.

Past Principals.

Geo. Playton.	Z.	James Sutherland.—	H.

4. Lodge *Humility with Fortitude*, meeting at Fort William.

5. Lodge *Marine* in 1835 met in Dhurumtollah.

6. Lodge *Courage with Humanity* met at Dum-Dum. Its Wardens and Secretary were past members of the sister Artillery Lodge *Humility with Fortitude*.

7. Lodge *Kilwinning in the East*, meeting in Wellington Square, was, as we have seen, a civilian offshoot of Lodge *Humility with Fortitude*.

2. *COUNTRY LODGES*, 1835.

8. Lodge *Sincere Friendship* at Chunar, No. 567.

S. W. Thomas Jones.
J. W. Chas. Chant.
Sec. J. Frinse.

9. Hastings, Lodge of *Amity and Independence* at Allahabad. No. 355. [Erased 1838.]

10. Lodge *Independence and Philanthropy* at Allahabad, No. 822.

W. M.	A. J. Colvin.
S. W.	T. Marshall.
J. W.	J. Burroughs.
Treasr.	R. Birrel.
Sec.	J. Marshall.

11. Lodge *Sincerity* at Cawnpore, No. 24 [Warrant dated Jan. 8th, 1819, No. 824, when erased in 1852, No. 552.]

W. M. W.	[Col.] W. Burlton.
S. W.	H. Delafosse.
J. W.	L. H. Smith.
Treasr.	J. H. Macinlay.
Sec.	J. L. Jones.

12. Lodge *True Brothers* at Dinapore, No. 609. [Erased in 1858.]

W. M.	Thos. O'Halloran.
S. W.	J. Bond.
J. W.	W. Sage.
Treasr.	J. Thomson.
Sec.	T. Lysaught.

13. Lodge *Union and Perseverance* at Agra.

Sec.	W. Dick.

14. *St. John's Lodge of Central India* at Saugar. [Erased in 1855] No. 601.

W. M.	P. C. Robb.
S. W.	A. McDonald.
J. W.	W. Gregory.
Treasr.	J. D. Douglas.
Sec.	J. Hoppe.

15. *Neptune Lodge* at Penang No. 441.*

W. M.	W. Cox.
S. W.	J. P. Grant.
J. W.	W. Anderson.
Sec.	J. C. Smith.

3. MILITARY TRAVELLING LODGE.

The *Cameronian Lodge* attached to the 26th Foot was in India during these years. In 1838 this Irish Lodge was working on close terms of friendship with Lodge *Humility with Fortitude* at Fort William.

4. UNDER THE FRENCH CONSTITUTIONS.

13. Lodge *Friendship with Fraternity at* Dhurumpore, near Gazeepore.

* See Appendix to Gould's *Atholl Lodges.*

The formation of Lodge *Sussex*, No. 629, at Neemuch, in 1838, and Lodge *Freedom and Fraternity* at Agra, No. 647, has been previously noticed. Both of these Lodges died sudden deaths in the year of the mutiny, and were erased in 1858.

The list of officers of Lodge *Independence and Philanthropy* for 1836 is replete with well-known names in Lodge *Humility with Fortitude*. Its Master, Bro. H. G. Gouland, had been Senior Warden of Lodge *Humility with Fortitude* in the previous year. Among its Past Masters occurs the name of Brother Johann Jacob Hoff, the father of a future Deputy District Grand Master, Past Grand Junior Warden of England, and an initiate of Lodge *Humility with Fortitude* —*R. W.* Bro. J. J. L. Hoff.

In 1836, a Lodge had been established at Meerut—Lodge *Hope*, No. 596, E. C.—but in the following year nearly every member was sent off on active service to Kabul. Here, as elsewhere, Masons were under a deep obligation to Bro. R. C. Macdonald. This Lodge in 1857—that tragic year in the history of which Meerut is so deeply involved—incorporated Lodge *Zetland*, No. 792, and is now No. 413, E. C.

In 1836, Lodge *Harmony* was founded at Cawnpore. The warrant was granted by the Grand Lodge of England on August 23, 1836. Lodge *Harmony* is now No. 483, E. C.

In August 1837, the Allahabad Lodge lost its warrant and jewels in a tremendous overflow of the

Ganges, which destroyed the furniture and rendered the Lodge room uninhabitable.

In the same year, some brethren, mostly hailing from Lodge *Humility with Fortitude*, established Lodge *Light of the North* at Kernaul. On St. John's Day they marched in procession to the Church Bungalow where they were addressed by the Rev. W. Parish. Their Officers for 1838 were :—

W. M.	Tottenham.
P. M.	Wilson.
S. W.	McDonald.
J. W.	Thornton.
S. D.	Scott.
J. D.	Lumsden.
Sec.	Critchley.
Treasr.	Griffith.
Steward.	Balfour.
I. G.	Poole.
Tyler.	Price.

Early in 1838, Lodge *Himalayan Brotherhood* commenced working at Simla under a dispensation from the Lodge *Light of the North* at Kernaul. The first officers were :—

W. M.	Macdonald.[1]
P. M.	J. J. Hoff.
S. W.	W. S. Blackburn.
J. W.	D. O. B. Clark.
Treasr.	G. W. Chaplain.
Sec.	J. S. Chisholm.

1 Not Major R. C. Macdonald.

Of this Simla Lodge, a correspondent in the *F. Q. Review* writes :—

"A candidate was initiated on the 31st of May last, and the application of another is now under consideration. There are, no doubt, a great many of the Brotherhood at present located on the hills; but either from ignorance of the existence of a Lodge amongst them, and from their time being observed in business or amusements, they do not show a disposition to lend their aid in bringing this infant Lodge (the first that has been established on these remote hills) to maturity. Of the Worshipful Master's skill, there can be no doubt, from the proof he has already given at the several meetings which have been held. Freemasonry in India, since the departure of the Marquis of Hastings, has gone out of fashion. In those glorious days, persons of all classes were eager to join the Masonic standard; but since that period it has devolved on the middling class; and is only kept up by those who are still devoted to it from a conviction of the excellent principles it inculcates, and the salutary effect it has on all who make it their study to act up to them. Out of eight Lodges that were formerly in existence at Calcutta, we believe there are only two in active operation at present. The Brethren of one of these two Lodges (*Humility with Fortitude*), should this article meet their eye, will not fail to recognise among the names given above, some of their old members; who, though separated several hundred miles from their Mother Lodge, carry their Masonic spirit wherever they go."[1]

In June, 1839, on the Feast of the Nativity of St. John the Baptist, the Brethren of Lodge *Himalayan Brotherhood* formed the first public Masonic procession ever seen on the Himalayan Mountains and attended Divine Service, at which the Rev. Tucker preached to them from 1st Peter, II, 17. In the evening there was a banquet, at which Bro.

[1] *F. Q. Review*, 1838, pp. 537, 538.

H. W. Torrens (I.C.S.) sang a song composed by himself.[1]

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[1] At this banquet "the P. M. of Lodge *H. with F.* proposed the health of Bro. Dr. Crucifix," as that philanthropic man and Mason, who is ever foremost in every charitable work, and to whose indefatigable exertions may be ascribed the success of the 'asylum for aged Masons' in England. From the exodus after the Governor-General's departure until his return in March the Simla Lodge necessarily suspended its working. In 1839 its Officers were:—

W. K. M. G. Gouland. S. W. M. G. Cox, S. D. J. H. Staines.
P. M. R. C. Macdonald. J. W. D. Seaton. J. D. H. W. Torrens.
J. J. Hoff. Tyler, H. Wood.

Among the members were:—

W. S. Blackham.
D. O. B. Clarke, Past J. W.
E. Webb, Past Warden of Lodge *Freedom and Fraternity*, Agra.
C. J. French, "the first Mason made on the Himalaya Mountains."

Treasurer and Secretary:

[Col.] Tapp, "our Chief Magistrate."

The Warrant granted by G. Lodge for Lodge *Himalayan Brethren* was dated March 26, 1839. The Lodge No. 673 in 1839 is now No. 459.

CHAPTER XI.

THE REVIVAL OF THE PROVINCIAL GRAND LODGE OF BENGAL.

THE mention of all these new Lodges might, perhaps, lead the reader to suppose that the private Lodges were, in point of fact, very well able to dispense with the rule of a Prov. G. Lodge. Such a supposition, however, would be very ill-founded. As an illustration of the difficulties under which the Craft was labouring it is well worth while to cite the following instance :—

"In the year 1834, some of the Brethren were anxious of opening a Lodge at Delhi, at which place I then was, and several meetings were held for the purpose. Though the station was large, we could not collect the number requisite to sign the requisition. We rested with patience until chance brought the requisite addition, and we then proceeded according to the forms in use in India. There were Lodges to which we might have applied for a dispensation, but a brother, who was influential in our movements, having belonged to the Lodge of *True Friendship*, in Calcutta, was desirous that our dispensation should be received from that Lodge and that we should prosecute our Masonic studies under its auspices. The requisition was in due time despatched, and no reply received to our application ; further letters were written, but no answers came. We were at a loss to ascertain the cause of the silence so perseveringly evinced to our importunity, but we had no remedy as no reason was assigned. We at last turned our eyes to another quarter : we were but thirty miles from the large station of Meerut, at which there existed two Lodges—one of which, however, was self-working under dispensation, and would not therefore dispense

grace to another; the other belonged to the 26th Regiment of Foot, who, by the way, held a warrant from the Grand Lodge of Ireland. This was somewhat curious, as the corps is termed the Cameronians. To this Lodge we, under extremity, applied for a dispensation. We were in high glee at the success which we anticipated, when our hopes were once more destined to be overthrown. A civil answer was received refusing our request, and assigning for the same a somewhat Irish reason, that the Irish Cameronian Lodge had already granted a dispensation to another Lodge, *of the propriety of which they had great doubt*, and that till an answer had been received from the Grand Lodge of Ireland recognising or abrogating their act, they could not commit a second act of doubtful legality. Our reply was obvious:—If there was a doubt of the propriety of the dispensation, it should have been set at rest *before* not *after* its having been granted; a further exercise of the power could not make matters worse and might be conducive to the Masonic interests of Delhi. This, however, had no weight, and our petition was refused. Shortly after our most zealous and influential brother was called away from Delhi, and another followed him. We subsequently heard of the protracted illness and death of the Secretary of Lodge *True Friendship*, which enabled us to know how and why our application to that Lodge had not been answered. Further attempts, however, were now useless; we had nobody to rely on sufficiently to sign the request for a dispensation to any other Lodge; and thus ended our Masonic efforts at Delhi."

Apart from difficulties of the kind indicated in the last quotation, it will be obvious to every Mason that the very strength and vitality of private Lodges tends to create needs which can only be satisfied by provincial organization. This was especially the experience of the vigorous military Lodges in what is now the north-western limit of the District Grand Lodge of Bengal. In 1837, a petition was addressed by the W. Master

Wardens and Brethren of the *Sussex* Lodge at Meerut to the Grand Master (H. R. H. the Duke of Sussex) praying for the establishment of a District Grand Lodge for the Upper Provinces.* With an unhappy experience of the evils which had arisen out of the appointment of an absentee Prov. G. Master of Bengal, the petitioners suggested that it "should be incumbent on the District Grand Master, his Deputies, and all the District Grand Officers, to vacate their offices on quitting the Province in which they can no longer act with benefit, but to retain, on account of their services, the honours of the past rank."

In 1838, Brother Alexander Grant left for England duly commissioned with the despatch of the Masonic business of the Calcutta Brethren. What he achieved can be gathered from the following extract from the *F. Q. Review* :—

"We are happy to announce to our Brethren in India, that Bro. Dr. J. Grant has been appointed, by His Royal Highness the M. W. G. M., Provincial Grand Master for Bengal. The appointment of this distinguished Mason will reanimate the Fraternity in this province. His great zeal in the cause of Masonry, his commanding talents, and the universal esteem in which he is held by all classes, assure us that the light, which has for years been flickering, will rekindle into a pure and transparent blaze, and the current of affairs which has, from want of proper care, deviated from its natural bed, will, under his fostering superintendence, once more flow into its natural course. We have also the pleasing intelligence to communicate that Charters have been granted to hold Chapters of Royal Arch Masons, of which Companions Alex. Grant and Robert Neave have been appointed First Principals. Bro. Grant will leave England

* See Appendix III.

early in August, and Bro. Neave probably in September; so that we may soon have the gratification to communicate the operative results of the visits of these two Companions to England.[1]

The first meeting of the revived Provincial Grand Lodge was held on February 28, 1840. Its history during the sixty-five years which have rolled by since the installation of R. W. [Dr.] John Grant has yet to be written, and it is not too much to express a hope that in this land of the white ant, where paper so rapidly rots and crumbles, and ink fades into illegibility, the execution of so needful a piece of work may not long be delayed.

We cannot close these records without bidding farewell to that veritable father in Masonry—Bro. R. C. Macdonald. In 1840 he was honoured by—or one may say in this case he honoured—the Chair of Prov. G. Junior Warden. In that year the great demand for field service had frustrated the intention of the Major to visit distant Lodges, and his exertions were concentrated in the Cawnpore Lodge, of which he was the Master. Here he "introduced the degree of Super-Excellent among five brethren, a degree not worked in England, but here we find it encourages the juniors, and keeps

[1] *F. Q. Review*, 1839, p. 289. A Calcutta correspondent on p. 433 strongly urges the establishment of a Provincial Grand Lodge for the North-Western Provinces—a proposition of which had a special force in the days before the introduction of railways. A trip by steamer to Allahabad and back would take at least six weeks. Ten years' earlier, before the steamers, the journey by budgerow would have taken six months. One of the *R. A.* charters here mentioned was probably for Chapter *Hope;* which was originally to have been attached to Lodge *Marine*, but was transferred to Lodge *Industry with Perseverance*. See the *Short History of Chapter Hope, No.* 109, recently compiled by Ex. Comp. J. Binning.

their attention alive, by preparing the mind until the period of exaltation; by this a system or order is kept up. He also confers the almost obsolete degrees of Ark and Mark, the Cross of Babylon, etc., upon the same principle. Many who might secede are thus kept employed, and will ultimately become efficient members of the Order."

Bro. Macdonald died at Calcutta on April 11, 1840, aged 45. He "had left his regiment for Calcutta on pressing private affairs, and was suddenly seized with malignant fever, and was soon no more! Distress of mind, too, probably accelerated the power of the given tyrant. He was interred with military and masonic honours."[1]

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1 *F. Q. Review*. 1841, p. 215. Flora Macdonald, the Jacobite Heroine, married Allan Macdonald of Kingsborough. Her fourth and youngest son, John, was born on 30th Oct., 1759, at Flodigany in the Island of Skye. John obtained an Indian cadetship in 1780, and was first posted to the Bombay Infantry, but was transferred to the Engineers on the score of his knowledge of the art of fortification. After a visit to England, he was posted to the Bengal Engineers in 1783. He was despatched to carry out a survey of the Dutch Settlements, and in 1786 ordered to Penang. In 1793 Sumatra was constituted an English Province and John Macdonald its first Provincial Grand Master. He was succeeded by H. R. Lewis mentioned on p. 202 of this book. John married twice—1st L. Bogle, by whom he has two children, and 2nd, Francis Maria Chambers (daughter of one of our first Bengal judges), by whom he had seven sons and two daughters. He died at Exeter on 16th August, 1831, was buried under the south tower of the Cathedral. The Major Macdonald of these pages was one of his sons and, I suppose, by his second wife. See Craig. *Transaction of Lodge St. Michael*, No. 2933, E. C. and Art. Macdonald, *John* in *Dictionary of National Biography*.

APPENDIX No. I.

THE INSTALLATION CEREMONY.

THE reader will have noticed that in the Eighteenth Century it was customary for the Masters and Wardens in Bengal to be sworn in and installed in Provincial Grand Lodge assembled. For such information in regard to the ceremony of installation as may legitimately be printed the reader is referred to W. Bro. H. Sadler's *Notes on the Ceremony of Installation*. In this place, we must be content to quote an important passage from the first printed *Book of Constitutions* (1723).—

"A NEW LODGE, for avoiding many irregularities, should be solemnly constituted by the *Grand Master*, with his *Deputy* and *Wardens;* or in the *Grand Master's* absence, the *Deputy* shall act for his Worship, and shall choose some *Masters* of a *Lodge* to assist him; or in case the *Deputy* is absent, the *Grand Master* shall call forth some *Master* of a *Lodge* to act as *Deputy pro tempore.*

"The candidates, or the New Master and Wardens, being yet among the *Fellow-Craft*, the *Grand-Master* shall ask his *Deputy* if he has examined them, and finds the Candidate *Master* well skill'd in the *noble Science* and the *Royal Art*, and duly instructed in our *Mysteries*, etc.

"And the Deputy, answering in the affirmative, he shall (by the *Grand-Master's* Order) take the candidate from among his fellows, and present him to the *Grand-Master;* saying, *Right Worshipful* GRAND MASTER, *the Brethren here desire to be formed into a New Lodge; and present this my worthy* BROTHER *to be their* MASTER, *whom I know to be of good morals and great skill true*

and trusty, and a *Lover of the whole Fraternity, wheresoever dispers'd over the face of the* EARTH.

"Then the GRAND MASTER, placing the *Candidate* on his left Hand, having ask'd and obtained the unanimous consent of all the Brethren, shall say; *I constitute and form these good Brethren into a* New Lodge, *and appoint you the* Master *of it, not doubting of your capacity and care to preserve the* cement *of the Lodge*, etc., with some other Expressions, [illegible]re proper and usual on that occasion but not proper to be w[illegible]

"Upon this the *Deputy* shall rehearse the *charges* of a *Master*, and the GRAND-MASTER shall ask the *candidate*, saying, *do you submit to these* charges, *as* Masters *have done in all ages?* And the candidate signifying his cordial submission thereunto, the GRAND-MASTER shall, by certain significant ceremonies and ancient Usages, install him, and present him with the *Constitutions*, the *Lodge Book*, and the *instruments* of his office, not all together, but one after another; and after each of them, the *Grand Master* or his *Deputy* shall rehearse the short and pithy *Charge* that is suitable to the thing presented.

"After this, the members of this *New Lodge*, bowing altogether to the *Grand Master*, shall return his *Worship* Thanks, and immediately do their *Homage* to their new *Master*, and signify their Promise of subjection and obedience to him by the usual *Congratulation*.

"The *Deputy* and the *Grand Wardens*, and any other Brethren present, that are not members of this *New Lodge*, shall next congratulate the *New Master;* and he shall return his becoming acknowledgments to the *Grand Master* first and to the rest in their order.

"Then the *Grand Master* desires the *New Master* to enter immediately upon the Exercise of his Office, in choosing his *Wardens:* And the *New Master*, calling forth two *Fellow-Craft*, presents them to the Grand Master for his approbation and to the *New Lodge* for their consent. And that being granted,

"The *senior* or *junior* GRAND WARDEN, or some other Brother for him, shall rehearse the *Charges* of *Wardens* and the candidates being solemnly asked by the *New Master*, shall signify submission thereunto.

"Upon which the NEW MASTER, presenting them with the *Instruments* of their *office*, shall, in due Form, install them in their proper places; and the Brethren of that *New Lodge* shall signify their obedience to the *New Wardens* by the usual *Congratulation*.

"And this Lodge, being thus completely constituted, shall be registered in the *Grand Master's* Book, and by his Order modify the *other Lodges*."

APPENDIX No. 2.

Masonic Services in Calcutta, 1829—1838.

Date.	Officiants.	Notes.
1829. Dec. 27. St Peter's.	Rev. Bro. Proctor (*of H. with F.*)	"About 150 fell in"[1] "preceded by the Band of H.M.'s 16th Foot."
1830. Dec. 27. (St. Peter's).	Bros. Revs. Proctor and Hovender (the preacher.)	Text, 1 St. John i, 5-7. Band of the 16th.
1831. Dec 27. (St. Peter's)	Rev. H. Pratt.	Text, St John xiii, 39. Band of the 16th.
1832. Dec. 27.	Rev. H. Pratt (afterwards Archdeacon of Calcutta.)	Text, Romans xii, 10. Band of 49th Foot.
1833. Dec. 27. (St. John's.)	The Presidency Chaplains, Archdeacon, and the Lord Bishop (Bp. Wilson).	"A very eloquent and impressive sermon was afterwards delivered by the Lord Bishop from the 1st Epistle of St. Peter, 1st Chapter, 22nd and 23rd verses, to a crowded congregation. A beautiful anthem from the 133rd Psalm, composed for the occasion by Br. Bamerton, was admirably sung by the Choir." The procession started and ended at the Town Hall. Bishop Wilson subsequently presented his sermon on this occasion to the Lodge, and it was printed for the Lodge at Bishop's College.

[1] About the same number fell in on St. John's Day, 1904, much to the discredit of Calcutta Masons.

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